THE RULES ABOUT WOMEN

Beliefs - Acts of Worship - Dealings - Manners - The Prophet's Life -

By
Imam and Hafiz Abu Al-Faraj
Abd Ar-Rahman Ibn Ali Ibn Mohammed
Ibn Al-Jawzi Al-Qurashi At-Tayyimi Al-Baghdadi
(D. 597 H.)

Translated By
Rami Touqan

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In the Name of Allah,
the Compassionate, the Merciful

Prologue to the Book

Praise is to Allah the Healer of weakness and brokenness, the Bestower of sustenance to both ants and eagles, the One Who made even wastelands rich through the drops of rain. I praise Him in a manner which would last as long as eternity lasts, and testify to His Oneness both inwardly and outwardly, and I pray upon His Messenger whose heart He widened, and made his virtue over all the other Messengers like that of the full moon to the stars, and I also pray upon the members of his household, his companions, his wives, and his followers until the Day of the Resurrection, and I greet them all bountifully.

Having said this, I have often thought about the cause why people turn away from remembering the Hereafter, the only cause I could find was the lack of understanding. I have seen the commoners occupy their sons with the affairs of livelihood and making a living once they come to age without teaching him the duties of worship and the necessities of dealings. The boy would then turn about in seeking this world without having any knowledge about the Hereafter and its affairs, without knowing anything about the acts obligatory to him, and without having anything to check his passions. If, by chance, he was granted Divine favor so as to attend the assemblies of the preaching story – tellers, he would perhaps hear nothing from them except talks about what is falsely permissible and would go out insisting on his sins and saying: My Lord is Generous!

Perhaps they would tell him anecdotes about ascetics such as Ma'rouf Al-Karakhi, Bishr Al-Hafi, and Al-Junayd in their asceticism and renunciation of this world whilst this person did not even know the first of the duties of religion and without having any of these duties imprinted on his mind. If, perchance, something would be imprinted in his mind, it would be something which is worse than ignorance itself! For all what he would understand from what they say is that what is required from the worshipper is to renounce this world and leave it behind without even knowing what should actually be left behind. So this misguided man would go into seclusion in some corner, leave behind every livelihood, waste away his family, gaining nothing from this seclusion except what a beast of burden gains from a stable.

The only thing he went into seclusion with was his own ignorance, having no knowledge at all.

Some of those self – proclaimed ascetics may prepare themselves for people greeting him and asking for his blessings due to the place of his solitude, he may show some reverence as if he has directly witnessed what he talks about. Some of them goes into the deserts to journey wasting away his duties and leaving behind his dependents. When I saw all this, I knew that the origin of all this is ignorance, it is having no religious knowledge.

I kept on instigating people to seek knowledge as it is the guiding light, but I then saw that women particularly were more needful of being awakened from this heedlessness than men. Young women are usually raised without having knowledge of anything from the Holy Quran, without knowing even how to wash from menstruation, without knowing the basics of prayers, and without being told what are the rights due for her husband. She may see her mother postpone bathing from menstruation until it is the time for washing clothes, she may see her enter the bathhouse without even a bathing robe saying: I only have my sister or my daughter with me, she may see her take money from her husband without his permission, or performing charms of magic to keep him in her thrall. Also claiming that this is permissible to keep his heart tender towards her, and pray sitting down whilst being able to pray standing, or perform certain deeds to miscarry a baby she is pregnant with, and other issues which we will mention to point out the errors in these ways.

If one of these young ladies successful enough to attend the assembly of a preacher, this would even worse and more harmful to her as she would show off her beauty and people would be enthralled by her. She, in her turn, would be fascinated by young men, or even by the preachers themselves. We live at times when the preachers give poisons in the guise of antidotes, chanting poems of love and passion, if this meets an empty heart, it will find its way into it and become so entrenched that removing it would be difficult to remove. None of these preachers would bother with explaining the obligatory acts, or scolding people away from the forbidden. This young lady may see men shouting in religious ecstasy and she would follow their example and so on. Many other things may happen which we may explain in a separate book about ignorant preachers.

As I saw that women are more needful of knowledge than men, I began writing this book about their affairs and states, asking Allah for His good reward as I have never seen anyone write a book about this subject before me.

Although women generally turn away from seeking knowledge, no time is void from a pious woman who seeks it. It is often the case that a large group of people are spoken to with the truth and only one of them accepts it. Moses (Peace upon him) warned all of Pharaoh's people, only Pharaoh's wife and the believing man answered his call. Allah is the One Who grants success to what pleases Him, and He is the Near Answerer to prayers.

The Rules About Women

1. On Coming of Age and the Clarifying of Its Definition

Coming of age for the boy is affirmed by one of three things: having a wet dream, reaching the age of fifteen, or the growth of thick pubic hair.

It is affirmed in the girl by one of five things: the three which we already mentioned, menstruation, or pregnancy.

Once any of these signs are found in a woman, let her know that the pen of charging [with the affairs of religion] and responsibility has already began to write her deeds, and that punishment for lack of adherence to what is obligatory, has already become incumbent, as this is the case it was necessary to know that time of coming of age.

2. On Knowledge of Allah (Exalted is He) through Proof and Looking into things

The first obligation incumbent on any charged human being is to know Allah (Exalted is He). As this is proven to be an obligatory act, then it is obligatory for the human being to look into things and reach the deductions which lead him to this knowledge. This means for one to look into Allah's creation through his mind so that he would know that the construction needs constructor.

If a human being passes through a wilderness without a living soul in it and returns later and sees a palace build in it, he would axiomatically know that this palace needs a builder, so looking at these extending lands, and those raised heavens, this flowing water and vegetation prepared for nutrition and other human interests and those minerals in the belly of the earth which are so direly needed. And then if the human being looks into his own body, how it is ordered according to the laws of wisdom, how it grows through the types of food, how teeth are placed in it to tear food, how molars are placed to crush it, how it becomes wet with saliva so that it would be easy to swallow, how the tongue is there to turn the food in the mouth how the tonsils aid in its swallowing, how the liver cooks it to disperse the blood emerging from it around the body giving to each organ its

needs and taking from it the dreg – like substance, and then preparing from the essence of all this a semen from which the creation of this matchless human being would later happen.

All of this is proof of the wisdom of the One Who made all this, it is also a proof of the Capability of the Creator, this Creator (Exalted is He) has nothing in the likeness of His Essence and nothing of His creations resembles Him.

3. On that it is the woman's obligation to seek knowledge

The woman is a charged person and as much, so as a man, so it is her duty to seek the knowledge of what is obligatory to her so that she would be certain about what she is doing.

If she had a father, a brother, a husband or a near family member to teach her the obligatory religious acts, allowing her to know how to do them, then this will be sufficient for her. If she had no such person capable of teaching her then she is to seek a woman who knows about these things to learn from her, otherwise she is to learn from men of knowledge who have reached an old age confining herself to what is necessary. Once any affair relating to religion occurs to her, she must ask without being shy, for Allah is not shy from the truth.

4. On that a religious woman is not ashamed from asking about the affairs of her religion

Aisha (Allah be pleased with her) relates that Asma' (Allah be pleased with her) asked the Prophet (Prayers of Allah and His Peace upon him) about washing from menstruation, he said: "Each of you is to take water and perfuming plant and would wash and wash well, then pour water on her head and then rub it hard until she reaches the roots of her hairs and then pour water over it, then she should take a perfumed cloth and wash with it". Asma' then said: And how am I to wash with it? He said: "Exalted is Allah! Just wash with it". Aisha (Allah be pleased with her) said as if she is hiding this: Follow the blood and wash it.

Then she asked him about washing from sexual intercourse, he said: "You take water and wash yourself well making the water reaches all your body, and then you pour water on your head and rub it until you reach the roots of your hair, and then you pour water over it".

Aisha (Allah be pleased with her) said: How good were the Ansar's women, shyness did not prevent them from learning the affairs of their religion[1].

5. On that children are to be taught how to pray at the age of seven and beaten for it at the age of ten, and they are to be separated in their beds

Amr Ibn Shu'aib relates from his father who relates from his grandfather that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Command your children to pray at that age of seven, and beat them for it at the age of ten and separate them in their beds"[2].

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Teach your children to pray if they reach the age of seven and beat them for it at the age of ten, and separate them in their beds"[3].

Abdullah Ibn Rabi' Ibn Subrah Al-Jahni relates from his father, who in turn relates from his grandfather that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If the boy reaches the age of seven, then command him to pray, if he reaches the age of ten he is to be beaten for it"[4].

Al-Mater - who is 'Uthman Ibn Ibrahim Ibn Muhammad Ibn Hatib is related to have said: I heard Ibn Omar say to a man: "Educate your son, for you are responsible for what you teach your son and how you raise him just as he is responsible for being good to you and obeying you".

The Messenger (Prayers of Allah and His Peace upon him) said about Allah's saying: "save yourselves and your families from a Fire" [Surah of the Prohibition: **6**]: Teach them and educate them.

﴿قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا﴾ [سورة التحريم: **6**].

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(1) Related by Muslim, Tradition No. **61** and Ahmad in "Al-Musnad" Vol. **147**.
(2) Related by Abu Dawud and Ahmad in Al-Musnad, Vol. **2**, p. **180**.
(3) Ibid.
(4) Related by Abu Dawud.

6. On that Tattooing Girls and Piercing their Ears is Forbidden

Tattooing a girl is pain without any benefit from it, it is related in the *Sahih* [affirmably correct] Tradition that the Messenger of Allah (Prayers of Allah and His Peace upon him) cursed both the woman who tattoos and the one who is being tattooed[1].

Abu Al-Wafa said: The prohibition of tattoos points out that piercing the ears is forbidden.

The author says: many women permit themselves to do this to their young girls on the pretext that it makes them more beautiful. This consideration is to be ignored as this action is just a cause for pain without any benefit. Let the one, who does this know, that it is a punishable sin.

Abu Hatem At-Tusi said: There is license in piercing a girl's ear to hang gold, this is a painful injury and such a thing is not permissible except for a necessary need such as blood - letting for medical reasons or circumcision. Adornment with earrings is not of particular import, bracelets and necklaces make it needless.

Chapter on What the Woman is Permitted to Use:

If, however, a certain woman had her ears already pierced when she was young, then she is permitted to wear earrings. She is permitted to wear bracelets and anklets and other jewelry just as she is permitted to wear silk.

As for using gold and silver kitchenware, this is not permissible. Ibn 'Aqeel said: There is no difference between men and women in such a thing being forbidden to them in contrast to adornments and silk for women, for it adorns them while kitchenware can only be used in such in a manner for showing off.

7. On the manners of entering into the toilet and how to cleanse there

He, who wishes to enter into the toilet, must, and before going in, take off everything which mentions Allah with him such as a ring or any similar thing, when he enters he must say: "In the Name of Allah, I seek

(1) This Tradition was related in several ways, Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, Ad-Darimi and Ahmad all related it several times.

refuge in Allah from impurity and what is impure, from what defiles, what corrupts and from the castaway devil". He must not raise his clothes until he sits near the ground, he must not face or have his back to the *Qiblah*, he must not directly face the sun or the moon, he must not urinate in hole [lest that there are animals living in it], nor should he urinate under a fruit - bearing tree, nor should he urinate in the shadow of a wall or on the side of a street, nor should he sit on something which is needed or even under it, he must not speak at that time. If he sneezes he should praise Allah in his heart without speaking, and once he is finished he must move from his current place to another for cleansing.

Ritual cleansing [*Istinja'*] is obligatory whenever urine or feces exit from their ways, the only except to this is wind, if they do not exit then it suffices to wipe.

What should be used for wiping must be solid and pure and should not be something which is used for food, it must not be forbidden and it must not be attached to an animal. This permits stones, wood, clothes, earth and such things. It excludes food, dried animals feces, and animal remains as this is the food of the Djinn. It suffices in it to use a stone which has three partitions.

Our companions have disagreed as to how is wiping to take place, most said: The person is to take the first stone with his left hand and use it to wipe the right side beginning with the front and pushing it back. Then takes the second stone and does the same to the left side. Then he takes the third stone and turns it on the hole. Sharif Abu Ja'afar and Ibn 'Aqeel said that each of the three stones is to be used to wipe the whole thing because if it was not so then there would be no repetition. If dirt is not removed with three stones one is to increase until they are cleansed.

It is preferable that a man would begin wiping his front side so that his hand is not made impure with the urine if he begins with the backside. As for the woman, she has a choice in this, what is best is to gather both stones and water, and if she wants to keep it to one thing, then it is best to keep it to water.

If this woman was a virgin then she can either wipe the place of urine in the above mentioned manner with that solid object or wash it with

water. Once the urine goes out then nothing but water would cleanse it. If the woman was married then if urine came out but did not flow, then only wiping the place where it emerged in obligatory. If it flows then it must be washed by with water. If she did not know whether urine came out or not, it is preferable to wash.

Concealing such knowledge from any woman is a form of usurping knowledge, for if washing an impurity becomes obligatory and it was not washed, then prayer itself is unacceptable.

Certain women believed that if they wash where the urine reached inside the vagina may ruin fasting, but this is not the case, for there is no path from there to the stomach. It is preferable to use the fingers for washing well and this does not ruin fasting in any way. This is in contrast to the anus, for there is a pathway from it to the stomach.

Once anyone finishes his business in the toilet, he is to come out with his right foot first and say: I ask for Your forgiveness! Praise is to Allah Who removed harm from me and preserved me.

8. On Ablutions

There are ten obligatory acts in the ablutions: intention, saying: "In the Name of Allah", rinsing, inhalation of water, washing the face, washing the arms, rubbing the whole of the head with water, washing the feet, the correct arrangement, and for this not to be separated by long periods of time.

There are ten acts of the *Sunnah* in it: washing the hands before the beginning of the ablutions, brushing the teeth, rinsing very well, inhalation of water well, going through the beard with water, washing inside the eyes and beginning with the right eye, using a new handful of water for the ears, rubbing the neck with water, rinsing between the fingers, washing a second and a third time.

9. On Rubbing on the Shoes

[After one has performed the ablutions, it is permissible for him or her to rub his shoes instead of washing his feet] for one day and one night for the person who is residing and for three days and three nights for the person

who is travelling. This also includes socks and the overshoes.

Rubbing is not permissible except if the shoes entirely veil where should be washed from the feet and what is fixed on the feet by itself. There is no disagreement about the permissibility of rubbing on the turban, and it is not permissible to rub on a cloth used to protect the hair, there is a disagreement about the permissibility of rubbing on women's veils which pass under their throats.

As for the cast, one is permitted to rub over it until it is undone. Ahmad related two views about whether it is compulsory for the place of the cast to be pure before placing it there [one stating that it is compulsory and the other stating that it isn't]. It is preferable for the entire cast to be rubbed.

10. On what breaks the ablutions

Seven things break the purity of ablutions:

The first: anything exiting from the two tracts of excretion whether it was pure such as wind or impure such as urine and feces.

The second: for any impurity to exit from any other place of the body whether it was urine or feces. The little in this sense causes as much impurity as the much otherwise only the much causes impurity, the much here means that which is visible to sight.

The third: touching the anus or the penis/vagina. The place in the women which causes the purity of ablutions to break is what is between the labia whether it was the tract of urine of the tract of menstruation as the labia are like the loins to the anus and the testicles to the male.

The fourth: men touching women, as for the touched women, there are two opinions about whether her ablutions are broken or not.

The fifth: the removal of the rule of the intellect altogether [such as through sleeping or being drunk or having a fit of madness] except in a slight snooze when one is sitting down, standing up, riding, or prostrating himself [if he lies down then ablutions are broken].

The sixth: eating camel meat.

The seventh: Ritually bathing a dead person.

11. On What Necessitates Ritual Bathing (*Ghussul*)

These are seven things:

The first: the emergence of semen by way of flowing and pleasure. If it comes out due to an illness then it does not necessitate ritual bathing, and if it comes out due to a wet dream then it necessitates ritual bathing.

The second: the immersion of the glans in the vagina.

The third: the conversion of the infidel to Islam [he must bathe when he does].

Fourth: death.

Men and women have this in common between them, women are particularized with three further things: menstruation, childbirth bleeding, and childbirth free from blood according to one opinion.

The time obligatory for the woman to bathe from her period is when she inserts a piece of cotton and it comes out with nothing on it or soaked but with the color white.

The rule for childbirth bleeding is the same as menstruation once she sees pure color, bathing then is obligatory. If childbirth is then void of bleeding – which is only conceivable in the case of a miscarriage – then is bathing necessary? Both yes and no have been mentioned by the jurists.

12. On the Woman's Obligation to Bathe

If a woman sees a wet dream in her sleep, does she have a bathe or not?

Amr Ibn Thabit relates that Aisha (Allah be pleased with her) said: Umm Salim came to the Prophet (Prayers of Allah and His Peace upon him) and said: A woman would see things in sleep and then wake up seeing wetness, does she bathe?

Aisha bit her dress and said: You have exposed all free women!

She said: By Allah, I am not ashamed from the truth! By Allah I will ask!

Aisha relates: The Messenger of Allah (Prayers of Allah and His Peace upon him) scolded me then said: "What did you say?"

Umm Salim said: I said so and so [and she repeated her question].

The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If water flowed from you then bathe"[1].

Zaynab the daughter of Umm Salamah relates from her mother Umm Salamah that Umm Salim asked the Prophet (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, Allah is not ashamed from what is right, does the woman have to bathe if she saw a wet dream? He said: "Yes, if she sees water"[2].

13. On How to Bathe

What would fulfill the basic requirements of ritual bathing is for the human being is to wash his or her private parts with the intent of bathing then to say "In the Name of Allah" and then to extend water to the entirety of his or her body.

If he or she wishes to perform a perfect bathing then this person must intend to ritually bathe, then say: "In the Name of Allah", then wash his hands three times, then wash away the impure secretions present on his or her body [such as semen or blood or the like], then he or she is to perform the ablutions, then to pour three handfuls of water so as to wet the hair all the way to its roots. Then to extend pouring water all over his or her body rubbing the body with the hand and beginning with the right side, then he or she would move a little from where they stand to wash their feet and this is particularly important for a woman washing from menstruation of birth bleeding. It is preferable for the menstruating woman to bathe for each prayer but this is not obligatory for her.

If a woman's hair is so well braided that water can not reach inwards then she must loosen it. If there was any gels or oils on her which prevent water to pass through to the hair then she must make sure she removes them

(1) Related by An-Nasa'i .
(2) Related by Al-Bukhari, An-Nasa'i, and Ahmad in his Musnad Vol. **6**, p. **302**.

unless her hair was so thin that it allows for the water to pass to her head, then this removal would not be necessary. It is also preferable for a woman to loose her hair to wash from menstruation in contrast to washing from sexual intercourse. All this, as we said, is preferable and voluntary according to Ibn 'Aqeel, although what Al-Hazaqi said indicates that this is obligatory.

It is also preferable for the woman to follow the flow of blood with water and then with a piece of perfumed cotton, or with mud, otherwise water suffices. This is preferable because of the foul smell blood can produce. It is also preferable for a woman which is menstruating to bathe if she has a wet dream or has an orgasm although this is not obligatory.

14. On Dry Ablution (Tayammum)

On what is obligatory in dry ablution [performing the ablution through sand]:

Saying: "In the Name of Allah", conscious intent, determining that this intent is for performing an obligatory act, rubbing the face and the hands to the elbows, the correct arrangement, and doing this in a close manner so that no long time passes.

Tayammum is only permissible with clean earth which leaves dust on the hand. He who is impure due to sexual intercourse must intend the *Tayammum* for both sexual impurity and for purity for prayer.

The way to perform *Tayammum* is to hit the earth with the palm of his hand and to rub his face with the inwards of his fingers, then to rub his arms with the palms of his hands. If he wishes he can rub his face with after putting his hands in sand once and then to place his hands again to rub his arms to the elbows. This is done through putting the fingers of his left hand on the back of his right hand's fingers and then passing them to the back of the hand and moving on until he reaches the wrist. He would then use the palm of his hand until he reaches the elbow, then he would turn the palms to the other side of the arm passing there with a raised thumb until he reaches the wrist. He is then to pass the thumb on the back of the thumb of the other hand and then would do the same with the right hand on the left arm then he would rub his palms with each other and through the fingers.

Performing *Tayammum* for an obligatory act before its time is not permissible, he who finds water which does not suffice for the whole of his body must use it and then perform the dry ablution on the rest. He who has sores in parts of his body whilst the rest is sound would perform wet ablutions on the sound parts and dry ablutions on the sore ones. If he has impurities in a wound which are harmful to remove then he would perform the dry ablution and pray, he who fears the extreme cold may perform the dry ablution and pray, if he was travelling then he does not have to repeat the prayer later, if he was residing in a town then some said that he must repeat and some said that he does not have to. If somebody is imprisoned in a town then he may perform the dry ablutions and he does not have to repeat the prayer.

What breaks the purity of dry ablutions is the same things which break the purity of the wet ablutions, what is added here is that when the time of prayer is over one must perform the dry ablutions again for the next prayer, taking off shoes also breaks it, and if the excuse for which he performed the dry ablutions is no longer applicable then the purity of the dry ablutions is broken.

15. On Menstruation

If a girl sees blood at the age of nine then it is menstruation, before this then this is corrupt blood and not menstruation. Also blood seen after the age of fifty is also not menstruation.

The shortest period known for menstruation is one day and one night and the longest period is **15** days although some have said that it may last seventeen days. Menstruation prevents women from the action of prayer making it cease to be obligatory for them, it also prevents them from fasting although fasting remains obligatory for them [meaning that they have to make up for the days which they did not fast], it also prevents them from reading the Quran, touching the Book which contains it, staying in mosques, circumambulation of the Ka'aba, having sexual intercourse in the vagina, the year of the divorce and the waiting months after the husband's death. Once the menstruating woman ceases to flow the only thing she may do is the obligation of fasting and not the other things. The difference between the flow of blood and the lack of it, returns to the judgments and distinction of the menstruating woman but the flow is the time of the black blood and the

lack of it are the days of the red blood. If different states take place with the menstruating woman during her period, she must explain each of them to the jurists.

If a menstruating woman becomes pure from her menstruation before sunset then she must perform both the noon and the afternoon prayers. If she becomes pure before sunrise then she must perform both the sunset and the night prayers as both of these two sets of prayers can be gathered together when there is an excuse and as the excuse was removed, then it is a time for obligation for both. If she begins her menstruation at the time of the noon prayer or the sunset prayer then some said she only has to make up for the prayer whose time did enter and others said that she has to make up for both the noon and the afternoon prayer or the sunset and the night prayer when her menstruation ends.

16. On Birth Bleeding

The least amount of birth bleeding known is one drop of blood and the most is a period of forty days. If blood lasts for more than this period and its coincides with the time of menstruation then it is menstruation and no longer birth bleeding, if it doesn't then it has the same ruling as when the strong flow of menstruation ceases. The rules for the woman at the period of birth bleeding are the same for the menstruating woman in what is forbidden for her and what is no longer obligatory for her and on her bathing.

17. On that it is strongly disliked for women to go to public baths

Abu Az-Zubair relates that Jabir (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who believes in Allah and the Day of Judgment must enter the public bath with a robe. And he who believes in Allah and the Day of Judgment must not let his wife enter into a public bath. And he who believes in Allah and the Day of the Resurrection must not sit in a place where people are drinking alcohol or where alcohol is being served"[1].

Abdullah Ibn Suwayd Al-Khatmi relates that Abu Ayyub Al-Ansari

(1) Related by At-Tirmithi and Ahmad in his Musnad, Vol. 3, p. 339.

said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who believes in Allah and the Day of Judgment must not enter a public bath except wearing a robe, and he who believes in Allah and the Day of Judgment must either say something good or remain silent, and she, amongst your women who believes in Allah and the Day of Judgment, must not enter the public bath at all"(1). This Tradition was related to Omar Ibn Abd Al-Aziz during his Caliphate, he sent Abu Bakr Ibn Amr Ibn Hazm to ask Muhammad Ibn Thabit about this Tradition, he confirmed it and once Omar heard this he issued a command preventing women from entering the public baths.

Al-A'mash relates: Amr Ibn Murrah told us about Salem that a number of women from Homs came to Aisha (Allah be pleased with her), she said: Perhaps you go to public baths? They said: Yes, we do. She said to them: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Any woman who takes off her clothes outside her husband's house has broken all what is between herself and Allah (Exalted is He)"(2).

Al-Harbi said: "Muhammad Ibn Abd Al-Muttalib told us that Al-Qassim Ibn Abi Ussamah related that Omar (Allah be pleased with him) said: The public bath is not permissible to a believing woman except in the case of an illness, Aisha related to me that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Any believing woman who takes off her veil outside her husband's house has torn the veil between herself and Allah's torment"(3).

Wahb Al-Kinani's wife, Muhrah, relates: We went to Aisha (Allah be pleased with her) and she said: Perhaps you are among the women who go to public baths? We said: Yes. She called for a maid of hers, she drove us out violently.

Abdullah Ibn Amr (May Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "You will conquer the lands of the foreigners and you will find public baths in them, do not allow your women into them except one who is sick or one

(1) Related by An-Nasa'i, Ibn Majah, and Ahmad in Al-Musnad, Vol. 3, p. 321.
(2) Related by Abu Dawud, At-Tirmithi, Ibn Majah, Ad-Darimi, and Ahmad.
(3) Ibid.

who is bleeding due to birth"[1].

Makhoul relates from Sultan (Allah be pleased with him) that he said: The Prophet (Prayers of Allah and His Peace upon him) said: "Any woman who goes into a public bath without any cause or illness, merely seeking to whiten her face, may Allah blacken her face on the day when faces are whitened"[2].

Sahl relates from his father that he heard Umm Ad-Darda' say: I came out from a public bath, I met the Messenger of Allah (Prayers of Allah and His Peace upon him), he said: "Where did you come from, O Umm Ad-Darda'?" I said: From the public bath. He said: "By the One who holds my soul in His hand, any woman who takes off her clothes outside her mother's house would tear every veil between herself and the Compassionate's torment"[3].

Chapter: The author (may Allah have mercy upon him) said:

Certain people from our companions made this prohibition from entering into the public bath absolute except for a cause or a disease or a need for washing from menstruation or birth bleeding, or die to extreme cold when it is impossible to heat water elsewhere and the like. But this would be difficult for the women of these days who have become accustomed and raised with going to the public bath, but it would not be difficult for Arab Bedouins and those who do not know the public baths.

The truth about this matter is to say: the strictness of the ruling on this matter is due to two things:

First: going into the bathroom is going to a foreign house, and this is a risk.

Second: It entails the exposure of private parts and there is a risk that those can be seen.

Once a woman is safe from these risks and seeing the private parts of others and having her own private parts seen and there was a need for the

(1) Related by Abu Dawud and Ibn Majah.
(2) Related by Abu Dawud and Ibn Majah.
(3) Related by Ahmad in "Al-Musnad", Vol. 6, p. 362.

public bath then she can go without this being disliked or discouraged for her. If there was no need then it is disliked for her for the above mentioned causes.

If a woman needed to enter it and was safe from the above mentioned feared things, then she should go and it is not permissible for her to see the private parts (*'Awrah*) of another woman nor is another woman permitted to see her private parts. The woman's *'Awrah* to another woman is like that of a man to another man, meaning from the belly button to the knees. It is common among ignorant women to neglect to cover their *'Awrah* or parts of it whilst a mother, a sister, or a daughter is there, saying that these are relatives. Let every woman know that once she reaches the age of seven neither her mother, nor her sister, nor her daughter may see her private parts and we already mentioned what defines private parts in a woman.

Because of this it is permissible for a man to wash and bathe a girl which is below seven years old as the idea of "private parts" has not been affirmed for her so it is permissible for her to be seen and this is the view of our companions. Ibn 'Aqeel maintained that unless lust is stirred by looking at the girl then her body is not given the concept of "private parts" still.

It is not permissible for women to remain alone even with eunuchs, for even if the organ does not function and even if it is altogether severed, the lusts of men do not part from their hearts, so seeking pleasure even in a kiss or the like is not beyond occurring. The solitude of a virile man with a woman with severed sexual organs is also impermissible for this reason.

Ibn 'Aqeel said: I found a subtle point in one of the scholars who went deep into the branches of this issue, for he said: If an animal can be so that it would lust after woman and some women would lust after it [then such men are more worthy of this lust]. For it is said that if an ape sees a sleeping woman or is alone with her, it would seek to have intercourse with her, and certain lustful women would even invite these animals to themselves, and for this reason houses, where women stay, should not have such animals in them.

Chapter: What if the one who was looking to the women was a Christian or a Jewish woman? Two verdict's have been related from Ahmad regarding what is the infidel woman allowed to see from the Muslim woman, one is that an infidel woman can only see what an unrelated man is permitted

to see, and the other is that she is permitted to see what the Muslim other women are permitted to see.

Qayss Ibn Al-Harith relates: Omar Ibn Al-Khattab (Allah be pleased with him) wrote to Abu Ubaidah: It has reached my knowledge that certain Muslim women go to public baths with Jewish and Christian women. Let them take great care to desist from doing this, for it is not permissible to a woman who believes in Allah and the Day of Judgment to permit any woman from a religion other than her own to see her private parts.

The author, may Allah have mercy upon him, said:

What Omar (Allah be pleased with him) meant by the private parts is what we mentioned, otherwise, the vagina and the like may not be seen by anyone else even if she belonged to her religion except her husband.

Chapter: As for related women, their immediate relatives may see what appears by way of habit such as the face, the hands, the feet and parts of the legs. Ahmad Ibn Hanbal (May Allah have mercy upon him) said: I hate for a man to look at his mother's and sister's legs and breasts. If a free woman owns a slave this does not mean he became related to her or permitted to see what her relatives are allowed to see, he may not remain alone with her or travel with her.

It is disliked for unrelated men to hear the voices of women except in as much as need calls for as this may lead to sedition, women must avoid this.

18. On the Conditions of Prayer, Its Fundamentals, Its duties, and what is a *Sunnah* in it

There are six conditions of prayer:

The arrival of the time appointed for it, purity [through ablution], covering body, the proper place, facing the *Qiblah*, and the intention. A seventh condition applies to women, and that is being pure from menstruation and birth bleeding.

It has fifteen fundamentals:

Standing, *Takbirat Al - Ihram* [Saying "Allah Akbar" to announce that this person entered into prayer], reciting that Fatihah, kneeling, resting

in a state of kneeling for a while, standing from it, resting in the state of standing for a while, prostration, sitting between the two prostrations, and resting in this sitting for a while, the last testimony and sitting in it, prayers upon the Prophet (Prayers of Allah and His Peace upon him) and bidding him peace, and its arrangement in this manner.

There are nine necessities in it:

Saying "Allah Akbar" in every move after *Takbirat Al - Ihram*, making the recital heard, glorification in kneeling, prostration two times, asking for forgiveness whilst sitting between the two prostrations, the first testimony, sitting for it, and the intent to exit from prayer when bidding peace.

It has fourteen acts of *Sunnah*:

The supplication of the opening, seeking refuge from the devil, reciting "Bism Allah Ar-Rahman Ar-Rahim" [In the Name of Allah, the Compassionate, the Merciful], saying: "Amen", the recital of a Surah, saying: "filling the heavens and filling the earth and filling all things which You will after this" after praising Allah, reciting more than one glorification in kneeling and prostration, asking for forgiveness, prostration on the nose, and sitting for a second of rest according to one tradition, for one tradition states that the person in prayer is to sit for a second before going up for the second cycle, another tradition is that he does not sit down but stands up immediately, seeking refuge in Allah, supplication after prayers upon the Prophet (Prayers of Allah and His Peace upon him) in the last testimony, standing in supplication in the three cycles of prayer before sleep, and the second bidding of peace according to a tradition.

Its appearances are also defined through the *Sunnah*, and these are twenty five:

Raising the hands at the beginning of prayer, kneeling, raising from it, putting the hands down after raising, putting the right hand on the left during recital and placing them under the belly button, looking at the place of prostration, reciting loudly [in the dawn, sunset, and night prayers] and secretly [in the noon and afternoon prayers], saying Amen, placing the hands on the knees during kneeling, stretching the back and extending the legs to avoid the testicles on both sides – it is permissible for women not to do this as it does not apply to them – beginning with the knees then the hands during

prostration, lifting the belly a little from thighs and the thighs a little from the leg claves, separating the knees in prostration and putting the hands adjacent to the shoulders in it, squatting for sitting between the two prostrations and in the first testimony, and sitting on one's hip in the second testimony, putting the right hand on the right thigh held and pointing with the index finger while the left hand is to be placed on the left thigh in an extended fashion.

Chapter: He who does not adhere to conditions of prayer without an excuse does not enter into prayer at all. He who does not perform any of the foundations of prayer - whether by mistake or on purpose - and did not remember it until he finished his prayer then his prayer is annulled [and he has to repeat it].

He who leaves a necessity of prayer on purpose then the rule about him is like one who has left a fundamental of prayer. And he who leaves it by mistake would have to make the prostration of forgetfulness after finishing prayer.

He who leaves a Sunnah or an appearance of prayer would not have his prayer annulled but there is a disagreement as to whether he has to perform a prostration of forgetfulness or not [meaning he can if he wants and he can leave it].

19. On the Quality of Prayer, Its Arrangement, and Its Manners

The Sunnah of the dawn prayer is two cycles of prayer and the obligatory prayer is two cycles. Performing it while it is still dark is better.

The Sunnah of the noon prayer is two cycles of prayer before it and two after it, the obligatory prayer consists of four cycles.

The obligatory afternoon prayer consists of four cycles of prayer and it is preferable to perform four voluntary cycles of prayer before it.

The obligatory sunset prayer consists of three cycles, its Sunnah is two cycles, and its time begins when the sun sets and ends when the red twilight disappears.

The obligatory night prayer consists of four cycles, the Sunnah after it consists of two cycles of prayer, the beginning of its time is when the red

twilight disappears and its end is at when the first third of the night passes. The time of permissibility remains until the next dawn rises.

Covering the *'Awrah* in a manner which does not reveal the skin under is obligatory, it is a condition of the correctness of prayer, the *'Awrah* of the free woman is all of her body except for the face, there are two traditions about the hands [one allowing them to appear and the other not].

As for the slave woman who is the mother of some of the master's offspring or the partially free slave woman, her *'Awrah* is like that of the free woman although there are those who said that her *'Awrah* is like that of the slave woman. The *'Awrah* of the slave woman is between the belly button and the knee.

It is preferable for a woman to pray in a veil and a wide dress.

He who wishes to pray must purify his body, his clothes, and the place where he is praying from every impurity. If he carries impurity or his body or clothes are exposed to it then his prayer is incorrect unless it is negligible such as a small amount of blood.

If women gather then it is preferable for them to pray the obligatory prayers in a group, the one who is their *Imam* stands in their middle. Women used to go out and pray with the Messenger of Allah (Prayers of Allah and His Peace upon him) in a group, but it is disliked and discouraged for the woman who is prone to sedition to go out.

A woman can act as an *Imam* to men only in one condition: the night prayer of the month of Ramadan [*Salat At - Tarawih*] if she has learned the Holy Quran while the men who are there did not, but she stands behind them, so they have the lead in the stand but she leads them in the actions.

He who stands for prayer must make the clear intention [both in his mind and verbally] to pray and then say: "Allah Akbar", then he must recite the supplication of the opening and say:

"Transcendent are you, O Allah, and through Your Praise, Blessed is Your Name, High is Your Glory, and there is no god but You". Then he would seek refuge and say: "I seek refuge in Allah from the castaway devil". Then he recites the Fatihah [The Surah of the Opening] beginning it with "In the Name of Allah, the Compassionate, the Merciful", and ending it with "Amen".

He then recites a Surah or a number of Verses of the Holy Quran, he then kneels and puts his hands on his knees until he rests in this position saying: "Transcendent is my Great Lord", and this is the least obligation, if he wishes he may increase and say it three times or seven times.

He then raises his head and says: "Allah hears those who praise Him" and then he says: "O Allah, Praise is Yours filling the heavens and filling the earth and filling all things which You will after this". He then says: "Allah is Greater" and falls in prostration knew first and then puts his hands on the floor and then his forehead and nose saying: "Transcendent is my Lord the Highest".

Then he raises his head and says: "Allah is Greater" sitting and saying: "My Lord, forgive me". He then prostrates himself again whilst saying "Allah is Greater" saying: "Transcendent is my Lord the Highest".

If he sits for the first testimony then he squats and puts his right hand on his right thigh and contracts the last two fingers whilst making a circle with his thumb and middle fingers and points with his index finger and extends his left hand with joint fingers on his left thigh and says:

"Greetings are for Allah and so are prayers and all goodness, peace upon you, O Prophet, and Allah's Mercy and His blessings, peace upon us and upon Allah's good servants, and I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger".

If it was the noon or the afternoon prayer then he stands up again and performs two cycles of prayer in which he recites nothing more that the Fatihah. The same is to be done in the last cycle of the sunset prayer and the last two cycles of the night prayer. Then he sits and says this same testimony for the last time in this prayer and then prays upon the Prophet saying: "O Allah, Pray upon Muhammad and the household of Muhammad like You have prayed upon Ibrahim and the household of Ibrahim, for You are Praiseworthy, having all Glory".

It is also preferable for him to seek refuge and say: "O Allah, I seek refuge in You from the torment of Hellfire, the torment of the grave, and the sedition of life and death the sedition of the false messiah". It is also permissible to supplicate using Quranic Verses such as Allah's saying: "Our Lord! Give us good in this world and good in the Hereafter, and defend us

from the torment of the Fire!" [Surah of the Cow: **201**].

﴿رَبَّنَآ ءَاتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾
[سورة البقرة: **201**].

And the supplications which are related from the Traditions are also permissible. Then he is to bid peace twice with the intention of exiting from the state of prayer.

Women are the same of men in all what we mentioned except that she has to gather her legs in kneeling and prostration and cover her feet is sitting placing them both on her right side or sitting in a squatting position.

If she finishes her prayer let her say: "Glory be to Allah" ten times and "Praise is for Allah" ten times for it is related that the Prophet (Prayers of Allah and His Peace upon him) said to Umm Salim (Allah be pleased with her): "If you perform the obligatory prayer, then say: 'Glory be to Allah' ten times, then 'Praise be to Allah' ten times, 'Allah is Greater' ten times, then ask Allah for what you wish for and you will be told: 'Yes, yes, yes'"[1].

One can also say: "No god but Allah Alone without a partner, He has the Kingdom and He has Praise and He is Capable over all things. O Allah, nothing would prevent what You give, and nothing could give what You prevent, the one with power will not benefit from his power before You". It is related in both Sahih Al-Bukhari and Sahih Muslim that the Prophet (Prayers of Allah and His Peace upon him) after each prayer[2].

It is related about Aisha (Allah be pleased with her) that she said: Glorifying Allah after each obligatory prayer is like a jeweler polishing gold after forging a piece of jewelry.

Chapter: As for the odd - numbered cycles of prayer before sleep, the least number of cycles one can perform is one cycle, and the best way to perform it is eleven cycles whilst bidding peace after every two cycles before bidding peace after one cycle in the eleventh cycle of prayer.

The least of the levels of perfecting this act of worship is performing

(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal".
(2) Related in several ways and chains of narration, it was related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, An-Nasa'i, Ad-Darimi, Malik, and Ahmad.

three cycles of prayer, bidding peace twice in the process and reciting in the first the Surah beginning with Allah's saying: "Glorify the name of thy Guardian - Lord Most High" [Surah of the Most High: **1**].

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ [سورة الأعلى: **1**].

And in the second reciting the Surah beginning with Allah's saying: "Say : O ye that reject Faith!" [Surah of the Disbelievers: **1**].

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ [سورة الكافرون: **1**].

Then in the third and last one he would recite the Surah which begins with Allah's saying: "Say: He is Allah, the One and Only" [Surah of Sincerity: **1**].

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ [سورة الإخلاص: **1**].

After raising his back from kneeling for the last cycle he would perform the supplication of *Al - Qunut*: "O Allah, we seek Your aid, we seek Your guidance, we seek Your forgiveness, and believe in You, rely upon You, and praise You with all goodness, we offer You gratitude without any denial. O Allah, we only worship You, and to You do we pray and prostrate ourselves, for You we move and toil, we hope in Your mercy and we fear Your torment, for Your torment will inevitably befall the infidels. O Allah, guide me amongst those whom You have guided, preserve me among those whom You have preserved, befriend me amongst those whom You have befriended, bless for me what You have given me, and protect me from any evil You have ordained, for You ordain and nothing ordains over You, no one whom You befriend would be low, and no one who is Your enemy would prevail, blessed and lofty are You! O Allah, I seek refuge in Your pleasure from Your wrath, and in Your forgiveness from Your punishment, and seek refuge in You from You, I count not Your praise, You are as You have praised Yourself".

20. On What Annuls Prayer and what is forgiven in this respect

The author, may Allah have mercy upon him, said:

We have already explained that he who leaves one of its conditions or fundamentals would annul it. If one who is performing the prayer makes

a resolution in his heart to break the prayer then it is annulled and there are two opinions about the one who is hesitant about breaking it.

If one speaks in it on purpose then it is annulled. If it was by mistake then he has to perform the prostration of forgetting. If he laughs loudly, weeps, or hemmed and two letters were clearly discernible in this then his prayer is annulled, any scolded action [such as scratching or the like] which is performed without a need for it, would also annul the prayer.

It is disliked for the person who is praying to turn aside, to snap with his fingers, or to play with his hands during prayer, or to be holding the need to go to the toilet during prayer, or to yearn after food after it.

If something occurs to him during prayer such as someone asking permission to enter to his room, or if he feared that a blind man would fall into a well or something like this then a man is to say loudly: "Glory is to Allah" and the woman is to clap with the palm of her right hand on the back of her left hand.

Chapter: If anything other than a free woman's face is exposed during prayer, then she is to repeat the prayer.

The woman's veil should not show her skin under it at all times and particularly during prayer for it was related that the Prophet (Prayers of Allah and His Peace upon him) said: "The nakedly dressed women will not enter Paradise"[1] in reference to the women who wear thin clothes which do not veil them.

21. On Prostration of Forgetting

If the person performing the prayer doubted the number of the cycles of prayer he performed, then he would see the last number of cycles he was sure he performed and continue from there, after he finishes the prayer

(1) This Tradition was related in the following manner: Abu Huraira is related to have said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "There are two types of the people of Hellfire which I did not see: people who had things like cows' tails with which they would beat the people, and nakedly dressed women who are captivated and captivating, their heads are like the humps of camels which will not enter Paradise nor will they even smell it". It was related in this manner by Muslim, Malik, and by Ahmad in Al-Musnad, Vol. **2**, **356**.

then he is to prostrate due to forgetting. There is a disagreement as to whether one should perform the prostration of forgetting if he recited a Surah after Al-Fatihah in the two last cycles of prayer, or if he recited during prostration, or whether he said the testimony when he was standing up out of forgetfulness.

22. On the Times when it is forbidden to perform the prayer

These are five times:

After the rise of dawn until the sun appears, when it rises until it reaches the height of a spear, when the sun is overhead at noon until it has passed its zenith, after the afternoon prayer until the sun sets, and at the time of its setting until it is perfectly absent.

No voluntary prayer is permitted at these times if there is no cause for prayer. If, however, there is cause for it such as greeting the mosque, the prostration of gratitude, and recital of the Quran, there are those who allowed it and those who did not.

As for making up for an obligatory prayer which he has missed, this is permissible at all times.

23. On the Prayer of the Sick Person

We have already explained that standing up in prayer is one of its fundamentals, he who leaves it whilst being able to do it would not have a correct prayer.

But if, however, someone is unable to perform it due to an illness, then he would pray sitting down and squatting, folding his legs at the time of prostration. If he was unable even to sit down then he should pray whilst lying on his right side and facing the *Qiblah* with his face. If he prays lying down on his back while his face and legs face the *Qiblah* then this is permissible. He would nod with his head for kneeling and prostration, but nodding for prostration should be lower than that of kneeling.

If he is unable to even nod with his head then he should signal kneeling and prostration with his eyes while maintaining the intention for kneeling and prostration with his heart. No one whose mind is present is free

from the obligation of prayer.

He who performs the prayers whilst sitting down then suddenly became able to perform it whilst standing up must do so. And he who performs it whilst lying down and was suddenly capable to perform it sitting down must also do so.

24. On the Woman's Prayer in a Group

A woman is permitted to go out from her house to the mosque to attend the group prayer with men.

The author, may Allah have mercy upon him, said:

Muhammad Ibn Abi Mansur related from Ali Ibn Omar through their chain of narration from Aisha (Allah be pleased with her) that she said:

The Messenger of Allah (Prayers of Allah and His Peace upon him) used to perform the dawn and Muslim women would go out veiled with their clothes and no one would know them and they would not even recognize each other from the darkness[1].

She also related: The believers' wives used to perform the dawn prayer with the Messenger of Allah (Prayers of Allah and His Peace upon him) in their veils, they would then go and no one would recognize them from the darkness[2].

Chapter: If a woman prays with men she is to stand behind the lines of men, if she stands in the lines of men then this is disliked for her but does not annul her prayer nor does it annul the prayer of the men around her, although one of our companions, Abu Bakr Ibn Abd Al-Aziz, did say that it annuls the prayer of the men about her.

Chapter: Going out to the mosque is permissible for her, if she fears that when she goes out she will cause sedition then she may pray at her house. Ibn Al-Hussayn related to us from his chain of narration that Zayd Ibn Khalid Al-Jahni said: The Messenger of Allah (Prayers of Allah and His

(1) Related by Al-Bukhari, Muslim, Abu Dawud, An-Nasa'i, Ibn Majah, Malik, and Ahmad in his Musnad, Vol. **6**, p. **37**.
(2) Ibid.

Peace upon him) said: "Do not prevent Allah's servants from Allah's mosques, and let them go out without putting on any perfume"[1].

Abdullah Ibn Omar (Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If the one of you is asked by his wife to go to the mosque let him not prevent her"[2].

Az-Zuhri relates from Salem from his father that the Prophet (Prayers of Allah and His Peace upon him) said: "If the wife of any of you asks him to go to the mosque, let him not prevent her"[3].

Ibn Omar (May Allah be pleased with him and his father) said: The Prophet (Prayer of Allah and His Peace upon him) said: "Do not prevent your women from the mosques although their houses are better for them"[4].

And it is related from him that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Permit your women to go to the mosques at night"[5].

Chapter: If she had other women with her in her house she can act as their *Imam*, she would stand with then in the line and does not go in front of them as we have already explained.

It is not ordained for women to perform the *Athan* or to call for the standing of prayer.

The Friday prayer is not obligatory to women, but if she goes out to the Friday prayer then this is correct and acceptable. If she wishes to attend it then let her wash for it, for Zahir Ibn Tahir said: Abu Omar Al-Musayyib Ibn Muhammad Al-Urghyani related through his chain of narration that Ibn Omar said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Let anyone who comes to the Friday prayer, man or woman,

(1) Related through several chains of narration, it was related by Abu Dawud, Ad-Darimi, and Ahmad in Al-Musnad, Vol. 2, p. 438.
(2) Related by Al-Bukhari, Muslim, Ibn Majah, Ad-Darimi, and Ahmad in Al-Musnad, Vol. 2, p. 7.
(3) Ibid.
(4) Related by Muslim, Abu Dawud, Ibn Majah, and Ahmad in Al-Musnad, Vol. 2, p. 43.
(5) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. 2, p. 43.

bathe before coming"[1].

25. On Women going out on the Day of the *Eid*

Hafsah relates from Umm 'Atiyyah that she said: The Messenger of Allah (Prayers of Allah and His Peace upon him) commanded that, on the Day of the Eid, all women were to go out, and that the women who are in their menstruation are to avoid the place of prayer but to witness goodness and the Muslims' supplications. One of the Muslim women said to him: And if one of them has no wide dress? He said: "Let her sister dress her with her own wide dress"[2].

Muhammad Ibn Sireen relates from Umm 'Atiyyah that she said: The Messenger of Allah (Prayers of Allah and His Peace upon him) commanded that all the women were to come out on the days of the two *Eids*, it was said: What about the women in their periods? He said: "The would witness goodness and the Muslims' supplication"[3].

Ibn Abbas (Allah be pleased with him and his father) relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) used to order his daughters and women to go out on the days of the two *Eids*[4].

The author, may Allah have mercy upon him, said:

We have already explained that going out is permissible for women, but if sedition is feared for them or from them then staying in their houses is better. For both the men and women of the first age of Islam were not like what the men and women of this age in their surroundings and in the manner in which they were raised.

Chapter: If a woman goes out she is not to bid men peace on the first place, 'Ata' Al-Khurassani who related Traditions said: "Women have no duty to bid peace, and there is no bidding peace to be said to them".

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(1) Related by Al-Bayhaqi in "Al-Sunan Al-Kubra", Vol. **3**, p. **188**, Al-Haythami in "Mawarid Ath-Tham'an", Ibn Khuzaimah in his Sahih, Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and Ibn Hajar in "Fath Al-Bari", Vol. **2**, p. **358**.

(2) Related by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **5**, p. **84**.

(3) Related by Al-Bukhari, Muslim, At-Tirmithi, and An-Nasa'i.

(4) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **231**.

Az-Zubaydi said: It is better for women to do as snakes do and become stuck to their own homes.

We were told about Ahmad Ibn Hanbal that he had a man of the worshippers with him, Ahmad's wife sneezed and the man said: May Allah have mercy upon you. Ahmad said: Now this is an ignorant worshipper.

I was told about one of the women of the older ages who would put her hand on her mouth when she would answer the door if it was knocked, she would do that so that her voice would come out rough and unclear so that it would not be a cause for sedition.

26. On Warning Women from Going Out

Woman must be careful not to go out as much as she can, for even if she was safe in herself, people would not be safe from her.

If she must go out let her do so with her husband's permission in an unattractive appearance, going on his way through the less crowded places rather than busy streets and markets, being careful that her voice is not heard, and walking on the side of the way not in its middle.

Isma'il Ibn Ahmad related to us through his chain of narration that Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Women have no place in the middle of the road"[1].

Aisha (Allah be pleased with her also said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Any woman who takes off her clothes outside her house has torn all veils between herself and Allah's torment"[2].

She is also related to have said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Any woman, who takes off her clothes outside her husband's house, has torn all veil of protection between herself and her Lord"[3].

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(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", Al-Haythami in "Mawarid Ath-Tham'an", Al-Albani in Al-Silsilah As-Sahihah", and Ibn Uday in "Al-Kamil Fi Ad-Du'afa'", Vol. **4**, p. **1321**.

(2) This Tradition was already discussed in chapter **17**.

(3) This Tradition was already discussed in chapter **17**.

27. On the Virtue of the Home to a Woman

Ibn Mas'ud (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The woman is an *'Awrah*, if she goes out from her house then the devil would be near to her, she is closest to Allah in her own house"(1).

Abu Al-Ahwass relates from Abdullah that he said: Women are *'Awrah*, so keep them in their houses, for when a woman goes out to the street her family would say to her: Where are you going to? She would say: I am visiting a sick person or going to a funeral, the devil would keep on going after her until she takes her arms out. Women would seek Allah's Face best through staying in their houses and worshipping Allah (Exalted is He).

As-Sa'ib, Umm Salamah's slave (Allah be pleased with both of them) relates that the Prophet (Prayers of Allah and His Peace upon him) said: "The best mosque for women is in the depths of their own houses"(2).

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said in the farewell pilgrimage: "This is here, then you have to remain at your houses"(3).

Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) was speaking to his wives then.

Zaynab the daughter of Jahsh and Sawdah the daughter of Jum'ah (who were both among the Prophet's wives) both said: By Allah, no beast of burden shall move us after the oath we have heard from the Messenger of Allah (Prayers of Allah and His Peace upon him).

Aisha (Allah be pleased with her) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "It is better for a woman to pray in her inner apartment is better for her than to pray in her room, and to pray in her room is better for her than to pray in the house itself, and to pray in the house itself is better for her than praying in the mosque"(4).

Ali (May Allah honor his face) is related to have said: "Are you not

(1) Related by At-Tirmithi.
(2) Related by Ahmad in his "Al-Musnad", Vol. **6**, p. **297**.
(3) Related by Abu Dawud and by Ahmad in "Al-Musnad", Vol. **2**, p. **446**.
(4) Related by Abu Dawud.

ashamed? Are you not jealous? It has reached me that you wives go out to the market to push their ways with the foreigners."

Chapter: It is disliked for the women to look from the niches as she sees men there and she can be as harmed by seeing them as they are from seeing her.

Mahfuth Ibn 'Alqamah relates from his father that Mu'ath Ibn Jabal (Allah be pleased with him) entered his house and saw his wife looking from apertures in the dome and he beat her for this. He also said: Mu'ath was eating some apples and his wife was with him, a boy of his passed and his wife gave him an apple which she had already bitten from and Mu'ath then had beaten her.

It is one of the scolded things for women to look at young men when they gather in invitations for sedition is not beyond occurring then.

28. On that if it is feared for sedition to occur to a woman she is to be prohibited from going out

Aisha (Allah be pleased with her) said: If the Messenger of Allah (Prayers of Allah and His Peace upon him) saw women today he would have prohibited women from going out, or he would have made it forbidden for them to go out.

It is also related from her that she said: If the Messenger of Allah (Prayers of Allah and His Peace upon him) saw from women what we see he would have prevented them from going to the mosques like the sons of Israel prevented their own women.

Ibn Abbas (Allah be pleased with him and his father) said: All the women used the Eid with the Messenger of Allah (Prayers of Allah and His Peace upon him) and Abu Bakr and Omar and Uthman. Then Sa'id Ibn Al-'As asked me about women going out and I saw it was best for young women not to go out, and he ordered his announcer to call that no young woman is to go out on the day of the Eid, so only the older women came out.

29. On that it is forbidden to a woman to go out if she wears perfume

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Let no woman who

exposed herself to incense attend the night prayer with us"[1].

Ghunaym Ibn Qayss relates from Al-Ash'ari that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: Any woman who wears perfume and passes by certain folks just so they can smell her is an adulteress"[2].

Mawla Ibn Abi Wahm relates that he heard Abu Huraira deliver this from the Prophet (Prayers of Allah and His Peace upon him), Mawla relates: Abu Huraira met a perfumed woman on the way and said to her: Where are you going, O servant of the Almighty? She said: I'm going to the mosque. He said: And you wore some perfume? She said: Yes. He said: The Prophet (Prayers of Allah and His Peace upon him) said: "Allah (Exalted is He) does not accept the prayer of any woman who goes out of her house to the mosque wearing perfume until she returns and bathes from it the way she bathes from sexual intercourse"[3].

It is also related that Abu Huraira met a woman and she had a good smell on her, Abu Huraira said to her: Are you going to the mosque? She said: Yes. Abu Huraira said: And you wore perfume? She said: Yes. Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Allah will not accept the prayer of any woman who wears perfume to go to the mosque until she bathes the way she bathes from sexual intercourse, so go and bathe"[4].

Abdullah's wife, Zaynab relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If one of you wishes to attend the night prayer let her not wear any perfume"[5].

30. On that Women's adornment's is that whose color is apparent and whose smell is hidden

Abu Huraira related that the Prophet (Prayers of Allah and His Peace upon him) said: "The adornment of men is smell without color and the

(1) Related by Muslim, Abu Dawud, An-Nasa'i, and Ahmad in Al-Musnad, Vol. **2**, p. **304**.
(2) Related by Abu Dawud, At-Tirmithi, An-Nasa'i, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **4**, p. **400**
(3) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **2**, p. **246**.
(4) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **2**, p. **365**.
(5) Related by Muslim, An-Nasa'i, Malik, and Ahmad in "Al-Musnad", Vol. **6**, p. **363**.

adornment of women is color without smell"[1].

The author, may Allah have mercy upon him, said:

Their adornment was made into that which has no smell so that it would not point them out especially when she goes out from her house, women were forbidden to distinguish themselves in this manner as Allah (Exalted is He) says: "and that they should not strike their feet in order to draw attention to their hidden ornaments" [Surah of the Light: **31**].

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ﴾ [سورة النور: **31**].

It was said that the Verse refers to the anklet, Ibn Aqeel: based on this inference, everything which draws attention to women is forbidden.

31. On that It is best for women not to see men

Sa'id Ibn Al-Musayyib relates that Ali Ibn Abi Taleb (May Allah honor his face) said to Fatimah (Peace upon her): Who is the best of women? She said: The ones who neither see men nor do men see them. Ali said: I mentioned this to the Prophet (Prayers of Allah and His Peace upon him) and he said: "Fatimah is a piece from me"[2].

The author, may Allah have mercy upon him, said:

This may be problematic for those who do not know it and say: If a man sees a woman, then it is feared for him to fall into sedition, so what is with women? The answer is that women are the siblings of men, and just as a woman attracts men, a man may attract women, she may lust for him just as he lusts for her, and this is why she is repelled by old men just as men are repelled by old women.

Ussamah relates that Aisha and Hafsah were sitting with the Prophet (Prayers of Allah and His Peace upon him) and Ibn Umm Maktum came and the Prophet (Prayers of Allah and His Peace upon him) said to them: "Get up". They said: But he is blind! He said: "And are you blind?"[3]

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(1) Related by Abu Dawud, At-Tirmithi, An-Nasa'i, and Ahmad in "Al-Musnad", Vol. **2**, p. **541**.
(2) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, and Ibn Majah.
(3) Related by Al-Bukhari, Abu Dawud, At-Tirmithi, and Ahmad in Al-Musnad, Vol. **6**, p. **296**.

32. On Voluntary Prayer

If a woman performs all the obligatory prayer and performed the *Sunnah* prayers and still liked to perform further voluntary prayers, let her perform the forenoon prayer which is two cycles of prayer if she likes, or four if she likes, or eight if she likes. For it is correctly related that the Prophet (Prayers of Allah and His Peace upon him) performed this prayer in eight cycles on the day of the conquest of Mecca. The time for it is when the sun is high and its heat is strong. It was related in one Tradition that it is twelve cycles.

A woman can also perform voluntary prayer between the noon and the afternoon prayer as it is a noble time, and she can also perform it between the sunset and night prayers.

The best time for the prayer of vigilance [*Tahajjud*] is in the middle of the night and the second half of the night is better than the first. But she must not do anything from this which would prevent her from fulfilling the duties of her husband or which would affect her body in a manner which hurt her husband. If she knows that he likes to pray at night she should wake him up just as he should wake her up if he knew that she likes to pray at night, for Hibat Allah related to us through his chain of narration that Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "May Allah have mercy on a man who rose up at a part of the night and prayed and woke up his wife to pray, and if she refused he would pour some water in her. And may Allah have mercy on a woman who rose up at night and prayed and woke her husband up to pray, and if he refused she would pour some water on his face"[1].

Abu Dawud related in his "Sunan" from Al-A'raj from Abu Sa'id and Abu Huraira that they both said that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who wakes up at night and awakens his wife and they both pray two cycles would be written among those who remember Allah"[2].

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(1) Related by Abu Dawud, An-Nasa'i, Ibn Majah, Malik, and Ahmad in Al-Musnad, Vol. **2**, p. **250**.

(2) Related by Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in Al-Musnad, Vol. **3**, p. **75**.

33. Glorification and Innovations

Many preacher and story - tellers have mentioned prayers and manners of glorification and invocation which are baseless and incorrect, many ignorant men and women follow them, but we only select the correct invocations here, the ones which should suffice so that no other invocations would be necessary.

As for the voluntary prayers we have already explained the forenoon prayer. There is also the prayer of glorification. It is related from Abdullah Ibn Abbas (Allah be pleased with him and his father) that the Messenger of Allah (Prayers of Allah and His Peace upon him) said to [his uncle] Al-Abbas: "O uncle, would you not have liked me to give you? Who you not like me to bestow upon you? Do ten things and if you do them then all your sins, the first and the last, the old and the new, the one done on purpose and the one done by mistake, the minor sins and the major sins, the ones done in secret and the ones done publicly: to perform four cycles of prayer and in each of them you would recite the Fatihah and another Surah, once you finish the recital of the first cycle you would say while you are still standing: "Glory be to Allah, Praise be to Allah, no god but Allah, and Allah is Greater" fifteen times, then you would kneel and say it while you are kneeling ten times, then you would raise your head from kneeling and say it ten times, then you would prostrate yourself and say it ten times, then you would repeat this in the second cycle saying it a total of seventy five times in each cycle for four cycles".

"If you can perform this prayer every day then do, if you can not then do it once a week, if you can't then do it once a month, if you can't then do it once a year, and if you can't then do it at least once in your lifetime"[1].

Another is the prayer for guidance [literally "seeking Allah's choice", *Salat Al - Istikharah*].

Abd Al-Awwal related to us through his chain of narration that the Jabir Ibn Abdullah said: Messenger of Allah (Prayers of Allah and His Peace upon him) used to teach us to seek Allah's guidance and choice in all of our affairs just as he would teach us the Surah from the Holy Quran. He would say to us: "If one of you is resolved to do something then let him perform two

(1) Related by Muslim, Abu Dawud and Ibn Majah.

cycles of prayer outside the obligatory prayers and then let him say: O Allah, I seek Your choice through Your Knowledge, and seek capability through Your Capability, and I ask You from Your great goodness for You are Capable and I am incapable, and I don't know while You Know all unseen things. O Allah, if You know that this affair (and then you would name this affair) is good for me in my religion and livelihood and the end of my affair, then make me capable to do it and make it easy for me then bless it for me, and if You know that it is evil for me in my religion and my livelihood and the end of my affair (or he might have said: my affairs in their soon and later aspects) then drive me away from it and drive it away from me and ordain goodness for me wherever it is and make me pleased with it"[1].

As for the prayers mentioned by the story – tellers such as the one on the nights of the two Eids and the night of the middle of the month of Sha'ban, these are all baseless and this is why we did not mention them.

As for invocations, the best of them is the Holy Quran, it is related that the Prophet (Prayers of Allah and His Peace upon him) said: "He who recites the Holy Quran would have ten good deeds for each letter he recites, and I do not say Alif Lam Mim are one letter, but Alif is one letter, Lam is one letter, and Mim is one letter"[2].

It is also correctly related from him (Prayers of Allah and His Peace upon him) that he said: "[The Surah begins with] "Say Allah is One" is equivalent to one third of the Quran"[3].

A woman must make her best efforts to learn what she can from the Quran for it is said that the number of the levels of Paradise correspond to the number of the Verses of the Holy Quran and it is said to the one who recites it: "Recite and rise, for your level is at the last Verse which you recite".

There was a group of women who have learnt the entirety of the Holy Quran, and I have seen a group of them at our age. So the woman who has resolved must prefer this matchless virtue.

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(1) Related by Al-Bukhari, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **3**, p. **344**.
(2) Related by Ad-Darimi.
(3) Related by Abu Dawud, At-Tirmithi, An-Nasa'i.

As for glorification and invocations, women were commanded to count it to make things easier for them. Humaidah the daughter of Yasser relates from Yassirah that she told her that the Messenger of Allah (Prayers of Allah and His Peace upon him) commanded them to observe glorification and the number of times in which they say: "No god but Allah" and to use the finger tips for counting as these will be asked about this in the Day of the Resurrection(1).

Hani Ibn Uthman Al-Jahni relates from his mother Humaidah from her grandmother Yassirah - who was one of the women who immigrated with the Messenger of Allah (Prayers of Allah and His Peace upon him) from Mecca - that she said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said to us: "O women of the believers, you have to invoke through 'no god but Allah', glorification, saying 'Holy is Allah', do not be heedless so that you would not forget mercy, use the finger tips to count for they will be asked and told to speak [on the Day of the Resurrection]"(2).

Aisha the daughter of Sa'd relates from her father that he went with the Messenger of Allah (Prayers of Allah and His Peace upon him) to a woman who had date seeds or pebbles in her hands and she would use them to count the number of times she says glorification, he said to her: "Shall I tell you what is easier and better than this? [Say:] 'Glory be to Allah as many times as what He has created, Allah is Greater as many times as this, Praise be to Allah as many times as this, and 'no god but Allah and there is neither power nor ability except through Allah' as many times as this"(3).

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "There are two words which are light on the tongue and heavy on one's scales [of good deeds on the Day of the Resurrection]: Glory be to Allah and through His praise, Glory be to Allah, the Great"(4).

Also Abu Huraira (Allah be pleased with him) said: The Messenger

(1) Related by Abu Dawud, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. **6**, p. **371**.
(2) Ibid.
(3) Related by Abu Dawud and At-Tirmithi.
(4) Related by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **2**, p. **232**.

of Allah (Prayers of Allah and His Peace upon him) said: "He who says: 'No god but Allah Alone, He has not partner, He has the kingdom, and He has praise, and He is Capable over all things' one hundred times each day, it would be as if he freed ten slaves, it would be written as one hundred good deeds for him, it would efface one hundred evil deeds from him, and it would be a preservation from the devil for him in that day of his. And he who says: 'Glory be to Allah and through His praise', it would release him from his sins even if they were as many as the drops of foam in the sea"(1).

Sumrah Ibn Jundub said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The speech most loved by Allah (Exalted is He) is: 'Glory be to Allah, Praise be to Allah, no god but Allah, and Allah is Greater. It would not matter with which one you would begin"(2).

On the Supplications at the time of affliction: Abu Al-'Aliyah relates from Ibn Abbas (Allah be pleased with him and his father) that the Messenger of Allah (Prayers of Allah and His Peace upon him) used to say the following supplication at the affliction: "No god but Allah, the Great, the Forbearing. No god but Allah, the Lord of the Great Throne. No god but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the noble throne"(3).

Abdullah Ibn Amr Ibn Al-'As relates from Abu Bakr As-Siddiq (Allah be pleased with all of them) that he said to the Messenger of Allah (Prayers of Allah and His Peace upon him): Teach me a supplication which I would use in my prayer. He said: "Say: 'O Allah, I have been greatly unjust to myself and no one but You forgives sins, so forgive me through a forgiveness from Your very Presence and have mercy upon me, for You are the Oft - forgiving, the Merciful"(4).

Aisha (Allah be pleased with her) relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) used to invoke Allah with these

(1) Related by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, Malik, and Ahmad in "Al-Musnad", Vol. **2**, p. **302**.
(2) Related by Ibn Majah, and Ahmad in "Al-Musnad", Vol. **5**, p. **10**.
(3) Related by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **228**.
(4) Related by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **4**.

supplications: "O Allah, I seek refuge in You from the sedition of Hellfire, the torment of Hellfire, the sedition of the grave, the torment of the grave, the evil of the sedition of richness and the evil of the sedition of poverty. And I seek refuge in You from the sedition of the false messiah. O Allah, wash my sins with ice cold water, and cleanse my heart from sins the way a while cloth is cleansed from impurity, and distance me from my sins like You have distanced east from west. O Allah, I seek refuge in You from sloth, the weakness of old age, and what necessitates sin and burdens"[1].

34. On Fasting in Ramadan

Fasting Ramadan or any other obligatory fasting can only take place through an intention at the night, and is it sufficient to have one intention for the whole of Ramadan or should one make the intention to fast every day? Some said one intention is sufficient for the whole month and others said that he has to intend to fast every single day.

If the menstruating woman, or the woman with birth bleeding became pure during the day, or if the traveler arrives from his travel during the day, then they must make up for this day, and some said they must fast for the rest of day nonetheless and some said that it is not necessary.

If the pregnant woman or the woman who is breastfeeding feared for themselves they can break their fast and make up for it, and if they fear for their children they can break their fast and make up for it, but they have to feed a poor man for each day they do not fast.

And he who eats or drinks or puts some eye drops which reach the throat or some ear drops so that it would reach his brain takes an injection or performs some bloodletting or intentionally makes himself puke or masturbates whilst he remembers that he has to fast then his fasting is annulled, he has to continue the fast for the rest of the day and to make up for it.

If, however, he does this without knowledge that this is forbidden, or out of forgetfulness, or whilst forced to do, then his fasting is not annulled. If a man has intercourse with a woman so that his penis penetrates into her

(1) Related by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **6**, p. **57**.

vagina then his fasting is automatically annulled as for the woman's fasting, and this is the case whether they forgot or remembered or did what they did voluntarily or were forced to do it. As for the atonement (*Kaffarah*), it is imperative for a man if he has no excuse, but there is a disagreement if it is imperative on him if he has forgotten or if he was forced, some said it is imperative and others said that it is not. As for the woman, it is not imperative for her with the presence of an excuse, but if there isn't one? There are two opinions about this: some said that it is imperative and some said that it isn't.

It is disliked for a fasting person to brush his teeth after the sun begins to pass from the zenith, or to kiss out of lust, or to collect his saliva in his mouth to swallow it, or to taste food. It is preferable to be quick in breaking the fast when the time arrives and to break the fast on dates, if he does not find any then on water.

There is a disagreement about the boy in his early teens who is capable of fasting as whether it is obligatory for him or not and whether he should be beaten if he does not do it or not. There are those who said yes to both and there are those who said no to both. The same applies to a girl in her early teens. There is also a disagreement about the ruling of the foster mother who breastfeeds the offspring of another.

35. On the Vowed Fasting, Making Up, and Voluntary Fasting

He who has made a vow to fast a particular mot and did not do so without an excuse, he must make for it. Some said that he has to make atonement if he doesn't and some said he does not have to.

If he made a vow to fast on the day when so – and – so arrives to town and this person arrived in a middle of the day, it is said that he has to stop eating and drinking for the rest of the day and then to make up for it and provide atonement. Ahmad said that fasting the day of the arrival is not necessary. If that person arrives at a day in Ramadan then nothing is obligatory to that person although some of our companions said that making up for the fasting of that day is necessary.

It is unacceptable to fast the days of the two Eids for supererogatory purposes, as for making up for an obligatory day. Some said that this is permissible and some said that it is not. As for one who vowed to fast on

these days, some said that he is not to fast, then to atone for the vow as an unfulfilled oath and to make up for fasting this day, and others said that he atones for the oath without making up for the fast.

Chapter: It is permissible to make up for days in Ramadan in a dispersed manner, and it is permissible to delay making up until before the next Ramadan. Abu Salamah Ibn Abd Ar-Rahman said that he heard the Prophet's wife Aisha (Allah be pleased with her) say: I would have a fasting which I need to make up for from Ramadan without being able to make up for it until the next Sha'ban arrives.

Chapter: If it is affirmed that it is permissible for the woman to delay making up for Ramadan until Sha'ban the next, it is not permissible for her to perform voluntary fasting while she has days to make up for as Ahmad stated.

If she woke up in a certain day in which she determined to make up, it is not permissible for her not to fast that day, for it was determined through her determination.

Chapter: It is preferable for one who has completed fasting Ramadan to follow this with fasting six days from Shawwal [the month after Ramadan] even if he dispersed them.

It is also preferable to fast the day of the ten days of Thu Al-Hijjah and the tenth of the month of Muharram.

It is also related in the correct Tradition that fasting the day of 'Arafah is like atonement for two years and fasting the tenth of Muharram is atonement for a year.

It is preferable to fast the "white days" of each month [the days of the full moon] and these are the thirteenth, fourteenth, and fifteenth of each month. It is also preferable to fast Mondays and Thursdays of every week. The best form of fasting is that of our master David (Peace upon him), for he fasted one day and broke the fast one day.

It is disliked to particularize Friday or Saturday with fasting.

And it is impermissible for a woman to fast voluntarily without her husband's permission. Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Let no

woman fast any day outside the month of Ramadan without her husband's permission"[1].

36. On the *Zakat*

The Zakat is obligatory on each person who owns twenty Dinars if more and has one year pass on it, so he has to pay half a Dinar from them. If he owns two hundred Dinars then he has to pay five Dinars, and what is different from this is to be calculated in this manner.

Gold is to be gathered to silver to calculate if one has reached the limit at which one must pay the Zakat in parts and not in value. Some of our companions said that it is best to consider what would make life easier to the part, whether it was parts or values.

The Zakat is not imperative on permitted adornments if they are used, if they were used for payment or for expenditure then the Zakat is obligatory.

It is obligatory in all the kitchenware made from gold or silver, and it is obligatory in the values of all property owned for the purpose of buying and selling. It is also obligatory in dowries and compensations for separation but it is only necessary to pay it after having this compensation paid.

It is also obligatory for all stored plants and fruits if it reaches a weight equivalent to **650** Kg of fruits and grains.

37. On the encouragement to Pay Alms

'Uday Ibn Hatem is related to have said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "There won't be one of you who will not be addressed by his Lord, he would look in front of him and see nothing but Hellfire, he will look at his right side and see nothing but something which he has put forth in this life, he will look at his left side and see nothing except something which he has put forth in this life, so he who

(1) This Tradition was related in various ways and manners, it was related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ad-Darimi, and Ahmad in Al-Musnad, Vol. **2**, p. **245**..

can let him avoid Hellfire even with a part of a date"[1].

'Amr Ibn Al-Harith relates from Abdullah's wife Zaynab's nephew that he related from Zaynab that she said: The Messenger of Allah (Prayers of Allah and His Peace upon him) made a speech to us and said: "O women folk! Pay alms even from your own jewelry, for you are the majority of the people of Hellfire on the Day of the Resurrection"[2].

Anass Ibn Malik (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Allah (Exalted is He) would prevent seventy evil deaths through almsgiving"[3].

Al-Harith Ibn An-Nu'man Ibn Salem said: I went to Anass Ibn Malik and asked him, he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Almsgiving prevents seventy types of afflictions the least of which is leprosy"[4].

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Any Muslim servant who offers alms from money earned in a good way - for Allah is Good and He only accepts that which is good - then Allah would take it and raise it like the one of you raises his foal and raises it until the one fruit becomes as large as the mount of 'Uhud"[5].

Anass (Allah be pleased with him) related that the Prophet (Prayers of Allah and His Peace upon him) said: "Give alms, for almsgiving is your liberation from Hellfire"[6].

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(1) Related by Al-Bukhari, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **4**, p. **256**.

(2) This Tradition was related several times and through several chains of narration, it was related by Al-Bukhari, Muslim, At-Tirmithi, An-Nasa'i, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **1**, p. **376**.

(3) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", As-Suyuti in "Jami' Al-Jawami'", Az-Zubaydi in "Ithaf As-Sadah Al-Muttaqin", Vol. **4**, p. **167**, As-Suyuti in "Ad-Durr Al-Manthur", Vol. **1**, p. **355**, and Al-Munthiri in "At-Targhib Wa At-Tarhib", Vol. **2**, p. **12**.

(4) Related by Al-Albani, "As-Silsilah As-Sahihah".

(5) Related by Al-Bukhari, Muslim, At-Tirmithi, An-Nasa'i, Ibn Majah, Ad-Darimi, Malik, Ahmad in his "Al-Musnad", Vol. **2**, p. **331**.

(6) Related by Al-Haythami in "Majma' Az-Zawa'id", Vol. **3**, p. **106**, As-Suyuti in "Ad-Durr Al-Manthur", Vol. **1**, p. **355**, Al-Munthiri in "At-Targhib Wa At-Tarhib", Vol. **2**, p. **20**, Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and Al-'Ajluni in "Kashf Al-Ghata", Vol. **1**, p. **363**.

Abu Hamzah Ath-Thumali related from 'Ikrimah that a king told his subjects: If I find out that any of you is giving alms I will cut off both his hands. A beggar came to a woman and said: Give me any charity you can give! She said: And how can I give you anything while the king cuts off the hands of those who give alms? He said: I ask you by Allah's Face to give me something. She gave him two loaves of bread, this reached the king so he ordered both here hands severed.

Then the king told his mother to show him a beautiful woman so that he would marry her, she said: There is a woman here whose like I have never seen except for one flaw. He said: What is this one flaw? She said: Her hands are severed. He said: Send her to me. When he saw her he was attracted to her and he married her and honored her. An enemy of the king appeared and he went to fight him and said: Look after that woman and do this and do that for her. The messenger came and her rivals, the other women married to the king, saw the letter and changed the letter telling his mother: Look at that woman, men come to her so get her out of the house. His mother wrote to him: You lie, she is a faithful woman. The messenger went and her rivals took the book and wrote in it: She is a whore who gave birth to a bastard. The king wrote to his mother: Tie that woman's boy to her neck and kick her out. She went with the boy on her neck, she got thirsty and wished to drink from the river but the boy fell off and drowned. She sat at the riverbed weeping. Two men passed by and said to her: Why do you cry? She said: My son was hanging from my neck and he fell off and I had no hands to save him, and he drowned. They said to her: Would you like from Allah to return your hands as they were? She said: Yes. They supplicated their Lord Allah and he hands returned as they were. They said to her: Do you know who we are? She said: No. they said: We are the two loaves which you gave as alms.

Chapter: The one who is giving alms must not find anything meager or base, Abu Bakr Muhammad Abd Al-Baqi told us through his chain of narration to Abd Ar-Rahman Ibn Bujaid that his grandmother, Umm Bujaid, said: The Messenger of Allah (Prayers of Allah and His Peace upon him) used to come to us from Bani 'Awf and I would prepare some food in a bowl for him when he comes. I said: O Messenger of Allah, beggars would come to me but I find what I have not even worthy of being given to him. He said: "O Umm Bujaid, put anything in the hand of a poor man, even if it was a burnt

sheep hoof"[1].

Abd Ar-Rahman Ibn Bujaid also relates that his grandmother, who is Umm Bujaid and she was one of those who gave allegiance to the Messenger of Allah (Prayers of Allah and His Peace upon him) related that he said: "If you do not find anything to give him except a burnt sheep hoof then put it in his hand"[2].

Jabir Ibn An-Nu'man said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Giving the poor man preserves from a bad death"[3].

38. On that It is Disliked to feed the poor man from that which the alms-giver does not eat from

The one who is giving alms should give the best of what he gains as Allah (Exalted is He) says: "and do not even aim at getting anything which is bad, in order that out of it ye may give away something" [Surah of the Cow: **267**].

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ [سورة البقرة: **267**].

The Prophet (Prayers of Allah and His Peace upon him) said: "Allah does not accept an alms given from money earned through cheating".

Then one must choose the best of this money in itself and prefer what he likes as Allah (Exalted is He) says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love" [Surah of the Household of Imran: **92**].

﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ [سورة آل عمران: **92**].

The first generations of Muslims used to give anything which they love to Allah (Exalted is He). Ibn Omar said one day: O Allah, there is nothing which I love more than my slave girl Ramithah and she is free for the sake of Allah's Face. He also rode camel from a good breed once and he liked it, so

(1) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **382**.
(2) Related by Abu Dawud, At-Tirmithi, and An-Nasa'i .
(3) Related by At-Tabarani in "Al-Mu'jam Al-Kabir", Vol. **3**, p. **358**, Al-Haythami in "Majma' Az-Zawa'id", Vol. **3**, p. **112**, Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", Abu Nu'aym in "Hilyat Al-Awliya", Vol. **2**, p. **356**, and Ibn Kathir in "Al-Bidayah Wa An-Nihayah", Vol. **8**, p. **57**.

he stopped it and said: O Nafi', place it among the animals of the Muslim treasury. Ar-Rabi' Ibn Khaytham used to give good dates as alms and say: Ar-Rabi'loves dates.

39. On that the woman giving alms from her house is not corrupt

Amr Ibn Murrah relates from Abu Wa'il that he related that Aisha (Allah be pleased with her) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If a woman gives alms from her husband's house then she has a reward, the husband will have the same reward, and the treasurer would also have the same reward. But none of them would decrease anything from the rewards of the others"(1).

Ibn Abi Malikah relates from Asma' that she said: O Messenger of Allah, I have nothing except what Az-Zubair brings to his house. He said: "O Asma', give away, give alms, do not withhold so that Allah would not hold from you"(2).

40. On the Wife Spending from her husband's house without his permission

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "No woman may fast whilst her husband is there without his permission, and she may not spend from his money without his consent for half of the reward for that money is his, and she may not permit anything with house while he is there without his permission"(3).

41. On the Reward of the Treasurer if he delivers the alms he is commanded to give

Abu Burdah relates from Abu Musa that the Prophet (Prayers of Allah and His Peace upon him) said: "The trustworthy treasurer who gives

(1) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **6**, p. **44**.
(2) Related by Al-Bukhari, Abu Dawud, At-Tirmithi, An-Nasa'i, and Ahmad in "Al-Musnad", Vol. **6**, p. **344**.
(3) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **2**, p. **316**.

away all what he was commanded to give with pleasure in his soul is one of the people who gave the alms"[1].

42. On benefitting from the poor man's joy through giving him good things

Many of the predecessors did not stop at giving the poor man what makes him needless, they would often give him more that what he hopes for so as to attain the reward for the joy he feels. We were told about Ibn Al-Mubarak that he saw a poor woman taking a dead duck, he asked her what she wanted to do with it, she said: We have not eaten for several days. He gave her nearly one thousand Dinars.

Abu Abdullah Muhammad Ibn Al-'Abbas Al-'Assmi was a noble high ranking man, he had good deeds with both the pious men and the jurists. It reached me that he used to order special Dinars minted for him so that each of them would way one and the half times more than the ordinary Dinar and give them away as alms. He would say: if you give a bag to a poor man, he imagines there is silver in it, he opens it and becomes joyous when he sees the yellow color of the Dinars, and he would weigh it and become even more joyous if it weighs more than what he expected.

43. On the pilgrimage

Pilgrimage is an obligation for a woman if she was free, of age, sane, capable, and who has a man directly related to her capable of going with her. The pilgrimage for a woman is like the *Jihad* [Holy War] for a man. Aisha the daughter of Talhah relates that the mother of the faithful Aisha (Allah be pleased with her) said: I said: O Messenger of Allah, would we not go out with you so that we can go to the Jihad with you? He said: "No, a good pilgrimage Jihad for you"[2].

If it is understood that a woman's pilgrimage is a form of Jihad, she can only go to it with someone directly related to her. Abu Salih relates from

(1) Related by Al-Bukhari, Muslim, Abu Dawud, An-Nasa'i, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **4**, p. **394**.
(2) Related by Al-Bukhari, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **6**, p. **67**.

Abu Sa'id that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "No woman may travel for more than three days except with her father, brother, husband, or someone who is directly related to her"[1].

Nafi' relates from Abdullah Ibn Omar (Allah be pleased with him and his father) that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "It is not permissible for a woman who believes in Allah and the Day of Judgment to travel a distance of three days without someone who is directly related to her"[2].

Sa'id Ibn Abu Sa'id relates that Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "It is not permissible for a woman who believes in Allah and the Day of Judgment to travel a distance of one day and one night without someone who is directly related to her"[3].

Chapter on the woman going out to the pilgrimage: If a woman wishes to go out to the pilgrimage she must give back anything she unjustly took, pay back all debts she may have, perform the prayer of seeking guidance, and make her utmost effort to perform good deeds and Sunnah actions.

If she reaches the place of *Ihram* (the place of entering into pilgrimage where one wears the pilgrimage clothes) she should bathe and wear the clothes of the pilgrimage and heed Allah's call [*Talbiyah*, literally: heeding a call] through saying: "I answer, O Allah, I answer. I answer, You have no partner, I answer. Praise and grace are all Yours and so is the kingdom, You have no partner".

She is not to take off sown clothes [as men should do], she is permitted to wear shirts, wide pants, the overall veil, and slippers but she is not permitted to wear the adorned veil or gloves or the veil which covers the face. If she wants to cover her face she is to use a cloth which does not touch the skin, she is not to raise her voice with replying too loudly, only as high as her companion would listen, she is to avoid perfume, cutting hair, pruning

(1) This Tradition was related in several ways, it was related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, Ad-Darimi, Malik, and Ahmad in "Al-Musnad", Vol. 1, p. 222.
(2) Ibid.
(3) Ibid.

nails, eating from meat acquired through hunting. She is permitted to use Henna on her hair and to look in the mirror, but she is not permitted to fix an uncouth appearance.

If she enters the Holy Mosque [which contains the Ka'aba] she is to enter from the Bani Shaybah door and to say when she sees the House [The Ka'aba]: "O Allah, You are the Peace, and from You is the Peace, greet us our Lord with Peace. O Allah, increase this house in glory and honor. Praise is to Allah who delivered me to His House and saw me worthy of this".

Then she is to circumambulate the Ka'aba with the (the arrival circumambulation "*Tawaf Al - Qudum*") beginning with the Black Stone, she would touch the stone and circumambulate making the House on her left and say at the time she reaches the stone: "In the Name of Allah and Allah is Greater, O Allah out of faith in You and belief in Your Book and following the Sunnah of Your Prophet Muhammad (Prayers of Allah and His Peace upon him).

She is to circumambulate seven times without walking fast, then she is to perform two cycles of prayer and once she finishes them she is to return to the corner and begin from going to Bab As-Safa standing by As-Safa without ascending on it and saying: "Allah is Greater" three times. Then she is to say: Praise be to Allah for what He guided us to, no god but Allah Alone, He has no partner, He fulfilled His promise and granted His servant victory and defeated the clans Alone". Then she is to say the *Talbiyah* again and supplicate with what she likes. He move between Safa and Marwah should be an ordinary walk [neither slow nor fast].

What she is to say most on the Day of 'Arafah is: "No god but Allah Alone, He has no partner, He has the kingdom and He has Praise, and He is Capable over all things". But she is not to allow men to listen to her supplications.

When she takes the pebbles, which are seventy in total, she is to wash them. Once she reaches Mena she is to begin with *Jamrat Al - 'Aqabah* and through seven pebbles and saying: "Allah is Greater" with each pebble making sure that the pebble reached the place where it should be thrown, she desists from the *Talbiyah*. She is to throw the stones after the sun has appeared and then to slaughter any animals she may have brought with her, shortening her hair as much as a finger's length.

Then she is to throw the three other *Jamarat* over the three days after

the Eid, each one using seven pebbles beginning with the first one at the most distant place from Mecca which is Al-Khif Mosque, making it at her left and facing the *Qiblah* and supplicating much. Then she is to throw the middle *Jamrah* making it at her right, and then she is to throw at *Jamrat Al - 'Aqabah* again making it at her right without stopping there.

He who does not go to do this in the second day must stay one more day and throw the stones in the second day. It is preferable to often drink from Zamzam's water.

The farewell circumambulation is obligatory, if one does not perform it then he has to sacrifice an animal in atonement unless a woman goes out of Mecca while she is menstruating then nothing is on her.

Once she bids the House farewell she is to stand between the corner and the gate and say: O Allah! This is Your House and I am Your servant, You have carried me on what You have subjected to me, and You have delivered me to Your Grace, and You have aided me to finish my rituals. If You are pleased with me increase Your pleasure with me, otherwise be pleased before my home becomes distant from Your House. This is the time of my departure if You permit me without replacing You anything or lack of desire in You or Your House. O Allah, gather for me the best of the two houses.

If she was menstruating at the time of the farewell then she is to make this supplication outside the mosque.

Chapter on the *'Umrah*: The 'Umrah is a duty. If a woman wishes to perform it then she is to go out to the place of *Ihram* then wear the pilgrimage clothes before circumambulating the House, moving between Safa and Marwah and shortening her hair. If she reaches Medina then she is to visit the Messenger of Allah (Prayers of Allah and His Peace upon him) and to supplicate there much, going to prayer where men do not see her. Once she goes back to where she came from she would say: "We return, we repent, we worship, and we praise our Lord".

44. On Honoring Parents

Abdullah Ibn Omar (Allah be pleased with him and his father) said: The Prophet (Prayers of Allah and His Peace upon him) said: "Allah's pleasure

is with the pleasure of one's parents [and His anger is in] the parents' anger"[1].

Zayd Ibn Arqam (Allah be pleased with him) said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "If a morning comes to a person while his parents are pleased with him then morning has come to him with two doors of Paradise would be open for him, and if night falls on a person while his parents are pleased with him then night has fallen on him with two gates of Paradise open for him. If morning comes to him while they are angry with him then morning has come to him with two gates of Hellfire open for him, if it was one parent then it would be one gate". It was said: And if they were unjust to him in their anger? He said: "Even if they are unjust, even if they are unjust"[2].

Al-Bukhari related that Adam said: Shu'bah said: Sa'id Ibn Abi Burdah said: I heard my father tell me that you saw Ibn Omar and there was a Yemeni man carrying his mother on his back and saying: I am her humble camel, if my rider fears I do not fear, and I carried her more than she carried me, I am her beast of burden and I never falter in this. Then he said: O Ibn Omar, do you think I rewarded her? He said: No, you did not even reward one of her breaths over you.

Al-Bukhari said: Abdullah Ibn Salih told us through his chain of narration that Abu Murrah, the slave of 'Aqil said: Abu Huraira had a room and his mother had a room, when he wanted to go out he used to stand at her door and say: "Peace upon you and Allah's mercy and His blessings, mother". She would say: "And Peace upon you and Allah's mercy and His blessings, my son". He would say: "May Allah have mercy upon you just as you raised me as a boy". She would say: "May Allah have mercy upon you just as you honored me when you became a man". When he returns he would do the same.

45. On that the mother comes first in being honored

Abd Al-Wahab told us: Assem Ibn Al-Hassan said: Abu Amr Ibn Mahdi said: Uthman Ibn Ahmad said: Yahya Ibn Abi Taleb said: Abdullah

(1) Related by At-Tirmithi, the manner in which he related it is thus: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger".
(2) Related by Az-Zubaydi in "Ithaf As-Sadah Al-Muttaqin", Vol. **6**, p. **314**, and Ibn Hajar in "Al-Matalib Al-'Aliyah".

Ibn Bakr said: Buhz told us from his father from his grandfather that he said: O Messenger of Allah, who should I honor most? He said: "Your mother". He said: Then whom? He said: "Your mother". He said: Then whom? He said: "Your mother then your father then the nearer and the nearer"(1).

Abu Huraira (Allah be pleased with him) related that a man asked the Prophet (Prayers of Allah and His Peace upon him): Who among all people is most worthy of my good companionship? He said: "Your mother". He said: Then who? He said: "Your mother". He said: Then who? He said: "Your mother". He said: Then who? He said: "Your father"(2).

Zayd Ibn Habbab told us that a man from Basra told him that Omar Ibn 'Ubaid said: Al-Hassan was asked about a man whose father made an oath on him to do so and so while his mother made an oath on him to do the opposite, who should he obey? Al-Hassan said: He is to obey his mother.

46. On Honoring One's Parents After their Death

Al-Hassan relates that Sa'd Ibn 'Ubadah (Allah be pleased with him) said: O Messenger of Allah, I used to honor my mother and she died, if I give alms on her behalf or free slaves on her behalf, would this benefit her? He said: "Yes". He said: Command me to give a charity [beneficial to her]. He said: "Give people water to drink". So Sa'd dedicated two drinking places in Medina for this purpose(3).

Ibn Omar (Allah be pleased with him and his father) said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "One of the best acts of goodness and honor for one's father is for a man to keep in contact with the people who were intimate with his father after his father dies"(4).

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(1) Related by Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **5**, p. **3**.

(2) Related by Al-Bukhari, Muslim, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **2**, p. **327**.

(3) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **7**. The wording of the Tradition in it is: Sa'd Ibn Ubadah said to the Messenger of Allah (Prayers of Allah and His Peace upon him): My mother died, can I do charity on her behalf? He said: "Yes". He said: What charity is best? He said: "Giving people water to drink". And this was the beginning of the drinking charity by the household of Sa'd in Medina.

(4) Related by Muslim, Abu Dawud, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. **2**, p. **88**.

Abu Sa'id relates: I was sitting with the Prophet (Prayers of Allah and His Peace upon him) and a man from Al-Ansar came to him and said: O Messenger of Allah, is there anything left from honoring my parents after their death? He said: "Yes, to pray upon them, and ask for forgiveness for them, to execute their promises after their death, to honor their friends, and to keep the connection of the family which you have through them. This is what is left for you to do"(1).

47. On Warning from backbiting and unnecessary talk

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) was asked: What is backbiting, O Messenger of Allah? He said: "Backbiting is mentioning your brother with something which he hates". He said: What if my brother has this quality which I am mentioning? He said: "If what you say is present in your brother then this is backbiting, if it was not there then you have falsified against him"(2).

Abu Huthaifah relates that Aisha (Allah be pleased with her) talked about a woman in the presence of the Prophet (Prayers of Allah and His Peace upon him) and mentioned how short she is. The Prophet (Prayers of Allah and His Peace upon him) said: "You have backbitten her"(3).

Ar-Rabi' Ibn Al-Khaytham was told: We do not see you slander anyone! He said: I am not pleased with myself so as to have the time to move from its flaws to other people's flaws.

Anass relates that the Prophet (Prayers of Allah and His Peace upon him) said: "A man's faith is never straightened unless his heart is straightened, and his heart is not straightened until his tongue is straightened, and not man would enter Paradise until his neighbor is safe from his evil"(4).

48. On Warning from the Defamation of Chaste Women

It is part of the habits of women to gossip at each other when they meet, accusing the one they are gossiping about with all evil things conceivable.

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(1) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **3**, p. **498**.
(2) Related by Muslim, Abu Dawud, At-Tirmithi, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **2**, p. **330**.
(3) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **137**.
(4) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **198**.

But defaming a chaste woman is considered one of the capital sins.

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Avoid the seven grave sins". People said: O Messenger of Allah, and what are those? He said: "Polytheism with Allah, magic, murdering the soul which Allah has forbidden except through a right, adultery, gain through usury, taking away the money of the orphans, running away of the day of the clash of battles, and defaming the believing unwitting chaste women"(1).

Abd Al-Khaliq Ibn Abd As-Samad told us: Ibn An-Nuqur related through his chain of relation that Abu Shihab Al-Hannat said that Al-Laith said: Defaming a chaste woman would destroy the good actions of a hundred years.

49. On Warning from Unnecessary Looking About

The Prophet (Prayers of Allah and His Peace upon him) said to Ali Ibn Abi Taleb (Allah honor his face): "Do not follow the one look with another look"(2). Jarir also asked him about looking suddenly and he said: "Turn your sight away"(3).

Abd Al-Wahab Ibn Al-Mubarak told us through his chain of narration to Al-A'mash that he said about Allah's saying: "And say to the believing women that they should lower their gaze" [Surah of the Light: **31**]: Meaning not to look at anyone other than their own husbands.

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾ [سورة النور: **31**].

Mahfuth Ibn 'Alqamah relates from his father that Mu'ath (Allah be pleased with him) saw his wife looking from an opening and he beat her painfully.

Chapter: A woman should lower her gaze from men just as men are commanded to lower their gaze from her. Narrations from Ahmad Ibn Hanbal

(1) Related by Al-Bukhari, Muslim, Abu Dawud, and An-Nasa'i.
(2) Related by Abu Dawud, At-Tirmithi, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **5**, p. **351**.
(3) Related by Muslim, Abu Dawud, At-Tirmithi, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **4**, p. **358**.

(May Allah have mercy upon him) varied as to what the woman is permitted to see from a man who is unrelated to her. It is related about him that he permitted her to see what is not an *'Awrah* and he is also related to have said that she is forbidden to see from him what he is forbidden to see from her.

And know that the origin of extreme love is allowing sights their freedom, and just it is feared for a man to have this occur to him, the same thing is feared for a woman. The religion of many devoted worshippers happened because they did not check their sights, so let one be wary of this.

50. On prohibiting the listening to those who do not want one to listen

Ibn Abbas (Allah be pleased with him and his father) relates from the Prophet (Prayers of Allah and His Peace upon him) that he said: "He who listens to the discussion of a certain folk while they disliked from him to do so would have molten metal poured into his ears"(1).

Al-Mubarak Ibn Ali As-Seyrafi relates through his chain of narration to Amr Ibn Dinar that he said: A man from Medina had a sister and she died. He prepared for her death, a man gave him a bag containing some Dinars and put them in his lap. He forgot the bag and they buried her with it. Later on he remembered and he came back and dug the grave until they found the bag with the aid of a friend of his. The man said to his friend: Move aside so that I can see the state of my sister. He opened a part of the stone covering the body and saw a raging fire. He returned and called the man and they returned the grave as it was. When he came back to his mother he said to her: Tell me, what was wrong with my sister? She said: Why do you ask about her? Isn't she dead? He said: You must tell me. She said: She used to delay the prayer, I think that she did not perform ablutions for prayer, and she would come to the neighbors' doors at night and stick her ears there to listen, and then tell everybody what she heard.

51. On Warning from Magic, fortunetelling, and astrology and from going to people who perform such things

We have already mentioned in the chapter of defaming chaste women that magic is considered a gravely capital sin. Muslim related from the

(1) Related by Al-Bukhari, Abu Dawud, and Ahmad in "Al-Musnad", Vol. **1**, p. **246**.

Traditions of Safiyyah the daughter of Abu 'Ubaid that one of the Prophet's wives related that he (Prayers of Allah and His Peace upon him) said: "Anyone who goes to a fortuneteller and asks him about something then his prayers will not be accepted by Allah for forty nights"[1].

Abu Dawud related in his "Sunan" that Abu Huraira related that the Prophet (Prayers of Allah and His Peace upon him) said: "He who goes to a diviner and believes what he says is void of all things revealed to Muhammad (Prayers of Allah and His Peace upon him)".

Mawhub Ibn Ahmad said: Ali Ibn Al-Bissri related through his chain of narration to Abdullah that he said: He who goes to a practitioner of magic or a diviner and believes what he says has disbelieved in what was revealed to Muhammad (Prayers of Allah and His Peace upon him)[2].

Chapter: And know that our companions agree that he who practices magic is an infidel, whether this person is male or female. Ibn 'Aqeel said that he is faithless in Allah's grace [not an infidel in the full sense of the word] as the utmost thing which magic may lead to is the corruption of other people's states or even the murder of souls, and even if this is directly done then no infidelity takes place.

The punishment of the one who practices magic is being slaughtered through the sword, Ahmad said: He is to be killed without permitting for repentance. Our companions justified this on the basis that he concealed his magic. If he admits killing someone then he is to be killed out of punishment or for the best interest of Islam. Blood money is to be paid from the money of this practitioner of magic to gather both the general interest and the right of the family of the killed party. If the practitioner of magic was a Jew or a Christian then he is to also to be killed but due to breaking the pact between the Muslims and the people of the Book.

As for the diviner and the fortuneteller, Qadi Abu Ya'la said: The ruling about them is the same as the practitioner of magic. Ibn 'Aqeel disagreed with him and said: The worst thing a diviner can do is to claim that the Djinn speak to him, this is a lie and we do not have any lies which result in infidelity

(1) Related by Abu Dawud.
(2) Related by Al-Bayhaqi in "As-Sunan Al-Kubra", Vol. **8**, p. **136**.

and execution except lying about the Divine law or for one to claim that he knows the unseen [which is the exclusive attribute of Allah (Exalted is He)].

As for those who use bird signs, astrology, pebbles, grains and such things and who claim to have certain spell through which they call the Djinn, all of these people are people of misguidance and they must be punished. If they claim that these are ways to know what is to be before it takes place then they are necessarily infidels.

As for women playing with pebbles, grains and such things which are used as omens to know about the states of absent family members and husbands, all these have manners of magic in them, and in all cases they are hateful acts, remaining constant in doing them necessitates corruption and a person known to perform them has no acceptable testimony.

The author, may Allah have mercy upon him, said:

The astrologer is close in meaning to a diviner, for he claims to have knowledge of the unseen. Most of the people of our time would not travel, wear a certain thing, or do anything except after referring to an astrologer.

Know, then, that knowledge of celestial bodies has two types:

The first is not only permissible, but learning it is a virtue. This is the knowledge of the names of celestial bodies, their rising places and their orbits and stations and using them to figure out the *Qiblah* and other pathways.

The second is forbidden, and this is the knowledge claimed by the astrologers. It is related from Ali Ibn Abi Taleb (Allah honor his face) that he said: The Prophet (Prayers of Allah and His Peace upon him) said: "O Ali, do not sit with the people of the stars"[1].

And it was related from Abu Huraira that looking into the stars [for divination] is forbidden.

Mussafir Ibn 'Awf said to Ali Ibn Abi Taleb while they were travelling: Do not move on this hour, for if you move in it both you and your people will suffer and affliction, if you move at the hour I tell you to you will win. Ali (Allah honor his face) said: There is nothing to praise in an astrologer, do you

(1) Related by Al-Muttaqi Al-Hindi.

know what is in the belly of this horse of mine?

He said: I can do that if I wish it.

He said: He who believes in what you say is calling the Quran a liar, Allah (Exalted is He) says: "Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs" [Surah of Luqman: **34**].

﴿ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ﴾
[سورة لقمان: **34**].

If it reaches me that you look into stars, I will imprison you.

52. On Adultery: its evil and that it is a sin

Abd Al-Awwal told us through his chain of narration that Aisha (Allah be pleased with her) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "O Muhammad's nation, I do not find anyone more than jealous than Allah when He sees His servant - male or female - committing adultery"(1).

Sumrah Ibn Jundub said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "This night I saw two men who came to me and brought me out, I went with them and I saw a room made like a furnace whose upper side is narrow and lower side is wide, fire is raging under it and there were naked men and women in it. When the fire rages they would rise until they almost go out, when it is extinguished they go back down. I said: What is this? I was told: These are the adulterers"(2).

Muhammad Abd Al-Baqi told us through his chain of narration that Anass (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The actions of my nation are presented to me every Friday, Allah's anger is extreme with the adulterers"(3).

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(1) Related by Al-Bukhari, Muslim, and Malik.
(2) Related by Ibn Hajar in "Fath Al-Bari", Vol. **4**, p. **313** and Ibn Al-Jawzi in "Zad Al-Masseer", Vol. **1**, p. **333**.
(3) Related by As-Suyuti in "Jam' Al-Jawami'", Abu Nu'aym in "Hilyat Al-Awliya'", Vol. **6**, p. **176**, and Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal".

Abdullah Ibn Ali told us through his through his chain of narration that Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Faith is Allah's garment which He bestows on whom He wills among His servants. If the servant commits adultery He would take the garment of faith from him, and if he repents He would return it to him"[1].

Abu Musa relates [this Tradition]: "Three people would not enter Paradise: An alcohol addict, one who severs his family ties, and a believer in magic. And he who dies an alcohol addict would have Allah give him from Al-Ghutah river to drink". He said: Al-Ghutah river is a river which flows from the vaginas of whores whose foul smell hurts the people of Hellfire[2].

Al-Haytham Ibn Malik relates that the Prophet (Prayers of Allah and His Peace upon him) said: "There is not sin greater in Allah's sight, after polytheism, than a servant placing his seed in a womb which is not lawfully permissible for him"[3].

Anass related from the Prophet (Prayers of Allah and His Peace upon him) that he said: "Do not commit adultery, for there are six evils in it: three in this world, and three in the Hereafter. As for this world: it removes the light from the face, it cuts sustenance short, and causes perishing to take place quickly. As for the ones in the Hereafter, these are: the wrath of the Lord, bad reckoning, and everlasting Hellfire until Allah wills otherwise"[4].

Malik Ibn Dinar said: It is written in the Torah that a beautiful woman who does not preserve her chastity is like a She-Pig which has a crown on its head and a golden necklace in her neck. People would say: How beautiful are the adornments and how ugly is the one wearing them.

It is also related that a king so a woman in the desert and wished to sleep with her. She said: O king! The woman has four parts of humanity, when she loses her virginity she loses one, when she becomes pregnant she loses another, and when she gives birth she loses a third, and if she commits

(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", As-Suyuti in "Jam' Al-Jawami'", and Al-Munthiri in "At-Targhib Wa At-Tarhib", Vol. **3**, p. **273**.
(2) Related by As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **323**.
(3) Related by As-Suyuti in "Ad-Durr Al-Manthur", Vol. **4**, p. **180**, and Ibn Kathir in his "Tafsir", Vol. **5**, p. **70** .
(4) Related by Al-Albani in "As-Silsilah Ad-Da'ifah".

adultery she ceases to be human altogether. I have already lost three parts of my humanity and I ask the king by Allah not to make me lose my humanity altogether. The king pitied her and let her go.

53. On what the woman is to do if she commits adultery

If a woman commits adultery is to repent from what she did, and to avoid letting her husband sleep with her until she makes sure that she is not pregnant. If he finds out he must not sleep with her until he makes sure she is not pregnant.

There is a difference on what was related from Ahmad about how long is the waiting period of the woman who commits adultery. The more renowned opinion is that she is to wait for the same period as a divorced woman. Abu Ali Ibn Abi Musa related another opinion, and that she would be safe from pregnancy if she menstruates once. Imam Ahmad Ibn Hanbal said: If a married woman commits adultery and the husband did not know, then she is not to tell her husband but to cover herself, repent and ask forgiveness, and let her give away her dowry to her husband.

Chapter: He who commits adultery with a woman and then wishes to marry her: one of the conditions of the correctness of their marriage is for both of them to repent from committing adultery. For we were told that Ibn Abbas considered repentance a prerequisite and went as far as saying that the man must test her through sending someone who will attempt to seduce her, if she refuses only then can he be sure that repentance really took place.

A waiting period from adultery is obligatory, and he may not marry her until it is over. Ishaq Ibn Ibrahim Ibn Hani' related from Ahmad Ibn Hanbal that was asked about a man who commits adultery with a woman then wishes to marry her, he said: He may not marry her until he is sure that she repented. He said: And how can he know that? He said: He tries to seduce her the same way he did before, if she does not accept then she has repented, if she accepts then he can not marry her.

He was also asked about a man who commits adultery with his wife's sister, he said: He must isolate himself from his wife until the waiting period for the one he committed adultery with is over. If she is at the age of menstruation then he waits for three cycles, otherwise for three months, he is

not to gather his water in two sisters.

Chapter: What would make adultery more evil and sinful and ugly is when the woman becomes pregnant due to adultery and then attributes this to her husband.

Al-Mubarak Ibn Ali Ibn Al-Hussayn told us through his chain of narration that Abu Huraira said: When the Verse about the accusation of adultery [when a man claims to have witnesses his wife commit adultery and that he makes four oaths that he saw her do it and then to ask Allah to curse him if he was lying, while if the woman denies she is to make four oaths that she did not do it and then ask Allah to be angry with her if she was lying], I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Any woman who introduces to folks someone who does not belong to them then she has nothing to do with Allah and Allah will not permit her to enter His Paradise. And any man who denies his offspring while looking at them would have Allah veil Himself from him and then He would scandalize him in the presence of all humanity from its beginning to its end"(1).

Hafiz Abd Al-Wahab Ibn Al-Mubarak told us through his chain of narration that Ibn Omar said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Allah's wrath rages with a woman who introduces into certain folks one who is not from them to share their property and see what they hide"(2).

Ayyub Ibn Musa relates from Nafi' that Ibn Omar said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The anger of the Lord (Exalted is He) is extreme with a woman who introduces to a certain folk an offspring which does not belong to them who will end up sharing their money and see what they hide"(3).

54. On that lesbianism is forbidden among women

Wa'ilah Ibn Al-Asqa' and Anass Ibn Malik (Allah be pleased with both of them) said: The Messenger of Allah (Prayers of Allah and His Peace

(1) Related by Ad-Darimi.
(2) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and Al-Haythami in "Majma' Az-Zawa'id", Vol. **4**, p. **225**.
(3) Related by Ibn Uday in "Al-Kamil Fi Ad-Du'afa'", Vol. **1**, p. **229**.

upon him) said: "This world will not end until men become needless [of women] through men and women would become needless [of men] through women, lesbianism between them is adultery"(1).

Al-Ajery said: Ahmad Ibn Al-Hassan told us through his chain of narration that Wa'ilah Ibn Al-Asqa' said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Lesbianism among women is adultery between them"(2).

Omar Ibn Hudbah As-Sawwaf told us through his chain of narration that Zirr Ibn Hubaysh related that Ubay Ibn Ka'b said: "We were told about things which will happen in this nation when the Hour [of the end of the world] draws near, one of them is that the man would have intercourse with his wife or slave girl through the anus and this is one of the things which Allah and His Messenger have forbidden and Allah and His Messenger hare for it. Such people have no acceptable prayer until they repent sincerely to Allah".

Ibn Aqeel said: If it is known that certain women have a tendency to lesbianism then they are not allowed to remain alone with each other. Lesbianism is a form of adultery but it does not necessitate the punishment of adultery, it necessitates a punishment suitable for it as no penetration is entailed in it.

55. On that it is forbidden for a woman to sleep in one quilt

Jabir (Allah be pleased with him) said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "It is forbidden for a man to sleep with another man in one quilt, and it is forbidden for a woman to sleep with another woman in one quilt"(3).

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(1) Related by Al-Khatib Al-Baghdadi in "Tarikh Baghdad", Vol. **9**, p. **30**, Ibn Al-Qayssarani in "Tathkirat Al-Mawdu'at", Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and Ibn Asakir in "Tahthib Tarikh Dimashq", Vol. **3**, p. **214**.

(2) Related by As-Suyuti in "Ad-Durr Al-Manthur", Vol. **5**, p. **71**, Ibn Hajar in "Al-Matalib Al-Aliyyah", Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and Al-'Ajluni in "Kashf Al-Khafa", Vol. **1**, p. **544**.

(3) Related by Al-Hakim in "Al-Mustadrak", Vol. **4**, p. **287**, At-Tabarani in "Al-Mu'jam Al-Kabir", Vol. **11**, p. **299**, and Ibn Abi Shaybah in "Al-Musannaf", Vol. **4**, p. **398**.

56. On that it is forbidden for a woman to describe another woman to her husband

Abdullah said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Let no woman who directly saw another woman [without a veil] describe her to her husband as if he is looking at her"[1].

Know also that forbidding is because when a man hears the description of that other woman his resolve would move and his heart would be occupied. The soul is passionate is seeking anything to which beauty is ascribed, and this description may call this soul to seek this woman to whom beauty is ascribed, and this may lead to an obsession similar to extreme love.

57. On that it is forbidden to women to flaunt themselves and show their adornment and beauty and all things which call for a man's lust

Allah (Exalted is He) says: "and make not a dazzling display, like that of the former Times of Ignorance" [Surah of the Clans: **33**].

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾ [سورة الأحزاب: **33**].

There is a disagreement between the interpreters as to what is this "dazzling display". Mujahid said: In the Time of Ignorance women used to go out and walk among men, and this is what is meant by the dazzling display.

Qutadah said: A walk which has coquettishness in it. Ibn Abi Najih said: It is the haughty walk. Al-Farra' said that it is wearing thin clothes which show the body.

The author, may Allah have mercy on him, said:

A woman exiting from her house and walking on the way can in itself be a form of sedition if she walked in a manner to show off her beauty.

58. On the Reward of the women who wear wide garments

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah and His Peace upon him) said: "May Allah have mercy on the women

(1) Related by Al-Bukhari, Abu Dawud, and At-Tirmithi.

who wear wide garments"[1].

Abu Salamah relates from Abu Huraira that he said: While the Prophet (Prayers of Allah and His Peace upon him) sat near one of the doors of the mosque, a woman passed on a beast of burden and when the prophet passed (Prayers of Allah and His Peace upon him) the beast tripped and she fell, the Prophet (Prayers of Allah and His Peace upon him) quickly turned away and the woman's clothes were opened, it was said: O Messenger of Allah, she is wearing underpants" he said: "May Allah have mercy on the women wearing underpants"[2].

59. On that it is forbidden for a woman to imitate the appearance of men

Ibn Abbas (Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed effeminate men and masculine women. I said to him: Who are masculine women? He said: "The women who imitate the appearance of men"[3].

Ibn Abbas also related that the Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the woman who wears hair extensions and the one who aids her in it and cursed the women who imitate the appearance of men[4].

Nafi' said: Ibn Omar and Abdullah Ibn Amr were with Bani Abd Al-Muttalib, a woman came driving sheep and holding a bow. Abdullah Ibn Omar said: Are you a man or a woman? She looked at him and he said: Allah (Exalted is He) has cursed at the tongue of His Prophet (Prayers of Allah and His Peace upon him) all women who imitate the appearance of men and men who imitate the appearance of women"[5].

Someone mentioned to Aisha (Allah be pleased with her) that a

(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", As-Suyuti in "Al-La'ali Al-Masnu'ah", Vol. **2**, p. **140**, Ibn Al-Jawzi in "Al-Mawdu'at", Vol. **3**, p. **46**.
(2) Ibid.
(3) Related in several ways, it was related by Al-Bukhari, At-Tirmithi, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **1**, p. **225**.
(4) Related by An-Nasa'i and Ahmad in "Al-Musnad", Vol. **1**, p. **251**.
(5) Related by Al-Bukhari, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **254**.

woman was wearing men's shows, she said: "The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed mannish women"[1].

Abu Sa'id Al-Khidri (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the men who imitate the appearance of women and women who imitate the appearance of men[2].

Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the emasculate men who imitate women and the mannish women who imitate men, and the one who rides into the wilderness alone.

Ahmad Ibn Hanbal (May Allah have mercy upon him) said: Abu Amer told us through his chain of narration that Abu Huraira said: The Prophet (Prayers of Allah and His Peace upon him) cursed the man who wears women's clothes and women wearing men's clothes[3].

60. On Scaring women from sins and letting them know that they are the majority of the people of Hellfire

Ussamah Ibn Zayd (Allah be pleased with him and his father) relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "I stood at the gate of Paradise, most of the people who entered it where the poor. I also stood at the Hell's gate, and most of the people who entered it were women"[4].

Ibn Abbas (Allah be pleased with him and his father) said: The Prophet (Prayers of Allah and His Peace upon him) said: "I looked into Paradise and I saw that most of its people were the poor, and I looked into Hellfire and I saw that most of its people were women"[5].

Jabir Ibn Abdullah said: I witnessed the Eid with the Messenger

(1) Related by Abu Dawud.
(2) Ibid.
(3) Related by Abu Dawud and Ahmad in "Al-Musnad", Vol. **2**, p. **325**.
(4) Related by Ibn Hajar in "Fath Al-Bari", Vol. **11**, p. **425**.
(5) Related in several ways by Al-Bukhari, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. **2**, p. **173**.

of Allah (Prayers of Allah and His Peace upon him), he prayed before he made the speech and he prayed without an Athan or an *Iqamah* [the call to gather for the prayer] and he preached to the people and reminded them. Then he came to women with Bilal and he also preached to them, reminded them and commanded them to give alms. He said: "Only a few of you will enter Paradise". A woman asked: Why is this, O Messenger of Allah? He said: "Because you curse often and you are seldom grateful to your husbands"(1).

Jabir said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said to the women: "Give alms often, for I saw that most of you are the wood of Hellfire". A woman with dark cheeks stood in the middle of the women and said: Why is this, O Messenger of Allah? He said: "Because you complain often and curse often and are never grateful to your husbands"(2).

Zaynab said: The Messenger of Allah (Prayers of Allah and His Peace upon him) made a speech to us and said: "I saw Hellfire and I saw that most of its people were women". They said: Why is this, O Messenger of Allah? He said: "Due to their ingratitude". They said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands, and they are ungrateful to any goodness. If a man is good to them for a lifetime and then she sees something from him she would say: I never saw anything good from you"(3).

Abdullah relates from the Prophet (Prayers of Allah and His Peace upon him) that he said: "O womenfolk! Give charity often, for you are the majority of the people of Hellfire". A woman said: And why are we the majority of the people of Hellfire? He said: "Because you curse often and are never grateful to your husbands"(4).

Abu Sa'id Al-Khidri (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) went out to the people in one of the Eids and prayed, then he went and preached to the people and commanded them to give alms and charity and said: "O people! Give alms!" and then he passed by the women and said: "O womenfolk! Give alms for I

(1) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **376**.
(2) Related by Muslim, An-Nasa'i, and Ahmad in "Al-Musnad", Vol. **3**, p. **318**.
(3) Related by Al-Bukhari, Muslim, An-Nasa'i, Malik, and Ahmad in "Al-Musnad", Vol. **1**, p. **298**.
(4) Related by Al-Bukhari, Muslim, An-Nasa'i, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **307**.

saw that you are the majority of the people of Hellfire". They said: And why is this, O Messenger of Allah? He said: "You curse often and you are ungrateful to the husband. I have not seen ones with a deficient mind and religion who can drive a resolute man out of his mind more than you"(1).

Abu Sa'id Al-Maqbiri relates from Abu Huraira that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "O womenfolk, I have never seen anyone with a deficient mind and religion who can take away the minds of the mindful men than you, I saw that most of the people of Hellfire were among you so draw near to Allah as much as you can"(2).

'Imarah Ibn Khuzaimah Ibn Thabit said: We were with Amr Ibn Al-'As in a pilgrimage or an *'Umrah* when a woman showed her hand filled with rings outside her howdah, he moved to a valley and said: We were with the Messenger of Allah (Prayers of Allah and His Peace upon him) in such a place, there were many crows and one red - billed chough among them. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The number of women who enter Paradise are like the ration of this chough to these crows"(3).

Aisha (Allah be pleased with her) said: "The believing woman is like a red - billed chough among crows, Hellfire was created for fools and women are generally fools except one who holds the bucket and the lamp".

The bucket and the lamp are references that she is in the service of her husband holding the ablution water for him.

Abu Rashid Al-Hibrani said: Abd Ar-Rahman Ibn Shibl said: "The immoral folks are the people of Hellfire". It was said: Who are the immoral folk, O Messenger of Allah? He said: "Women". They said: O Messenger of Allah, are they not our mothers, sisters, and daughter? He said: "Yes, indeed. But if they are given they are ungrateful, and if they fall into trial they are impatient"(4).

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(1) Ibid.
(2) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **2**, p. **67**.
(3) Related by Ahmad in "Al-Musnad", Vol. **4**, p. **197**.
(4) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **428**.

61. On Warning Women from the Assemblies of Preaching Storytellers

As for their apparent ugly actions, there are many of those although they do take them lightly, such as making loud noise with their shoes as they move, going out without their husband's permission, treating him badly, stealing from his money.

If they are granted enough success to attend the assemblies of preaching storytellers, many evil actions take place there such as recital of love poetry and such affairs.

62. On the Commandment to Marry and the virtue of marriage

Abd Ar-Rahman Ibn Yazid said: Abdullah said: We were with the Messenger of Allah (Prayers of Allah and His Peace upon him). We were young and owned nothing then, he said: "O assembly of young men! He among you who is capable of marriage then let him get married, for it aids one to lower his sight and preserve his private parts, if he can not then let him fast, for fasting would be like a castration for him"(1).

Jabir (Allah be pleased with him) related that the Prophet (Prayers of Allah and His Peace upon him) said: "Whenever a young man marries when he is still in an early age, his devil would scream: Woe to him, he has preserved his religion from me"(2).

'Alqamah relates from Uthman that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) went out to the young men of Quraysh and I was among them. He said: "O young men! He among you who can marry let him marry, and if he can not then let him fast, for fasting would be like a castration for him".

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(1) Related by Al-Bukhari, Muslim, An-Nasa'i, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **1**, p. **57**.

(2) Related by Al-Haythami in "Majma' Az-Zawa'id", Vol. **4**, p. **253**, Ibn Hajar in "Al-Matalib Al-Aliyyah", Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", Al-Khatib Al-Baghdadi in "Tarikh Baghdad", Vol. **8**, p. **33**, Ibn Habban in "Al-Majruhin", Vol. **1**, p. **282**, Ibn Asakir in "Tahthib Tarikh Dimashq", Vol. **7**, p. **283**, As-Suyuti in "Jam' Al-Jawami'", Al-Albani in "As-Silsilah Ad-Da'ifah", Ibn Uday in "Al-Kamil Fi Ad-Du'afa'", Vol. **3**, p. **913**, Ibn Al-Qayssarani in "Tathkirat Al-Mawdu'at", and Ibn Al-Jawzi in "Al-'Ilal Al-Mutanahiyah", Vol. **2**, p. **121**.

The author, may Allah have mercy upon him, said:

This is a Tradition which was related by Khalid Al-Haththa' and Sa'id Ibn Abi Arubah and Yunus Ibn Ubaid. They all related it from Abu Mi'shar, from Ibrahim, from 'Alqamah, from Uthman from the Prophet (Prayers of Allah and His Peace upon him). The correct chain of narration is that it is told by Abdullah Ibn Mas'ud. Al-Baghawi said: Ahmad Ibn Zuhair said: Yahya Ibn Mu'in was asked about this Tradition of Abu Mi'shar, he said: He is wrong, Al-A'mash disagreed with him.

Shyaban told us that Abu 'Uwanah related from Al-A'mash, from Ibrahim, from 'Alqamah that Abdullah said to Uthman: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "O young men!" then he related the Tradition.

This is the correct chain of narration and it is related in this manner in the Sahih. Castration is known and what is meant is that fasting causes lust to stop the way castration does.

63. On the commandment to arrange a marriage for a girl once she becomes of age

Ali Ibn Abi Taleb (Allah honor his face) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "O Ali, never delay three things: The prayer when its time arrives, the funeral once it is present, and arranging a marriage for a girl of age once she finds someone worthy"[1].

Yahya Ibn Abd Ar-Rahman Ibn Abi Labibah relates from his grandfather that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If a man lives to see his son in the age of marriage and he can arrange a marriage for him but did not, and the son committed adultery, then the sin is shared by both of them".

Muhammad Ibn Ibrahim At-Tamimi related that Aisha (Allah be pleased with her) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "There is nothing better for a woman than a husband or a grave".

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(1) Related by Al-Hakim in "Al-Mustadrak", Vol. **2**, p. **162**.

Omar Ibn Al-Khattab (Allah be pleased with him) said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "It is written in the Torah that he whose daughter reached her twelfth birthday and he did not marry her, and then sinned, then the sin is his"(1).

Zayd Ibn Aslam said: Omar Ibn Khattab said: Arrange a marriage for your children once they come of age and do not bear their sin.

Al-Hassan said: Arrange a marriage for your women as soon as you can, delaying this is unjust to them.

Ibn Abi Nasr Al-Ata' said: I heard Muhammad Ibn Suleiman say; Hatem said: They used to say: Haste is from the devil except in five things: putting food on the table when the guest arrives, preparing a funeral once someone dies, arranging a marriage for the virgin once she comes of age, paying back a debt once it is due, and repentance once one commits a sin.

Chapter: And it is preferable for the one who is arranging a marriage for his daughter to seek a young man with a good appearance for her, for women love what men love.

Az-Zubair Ibn Al-'Awwam (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The one of you goes to his daughter and gives her in marriage to an ugly bad looking man, they want what you want"(2).

Omar Ibn Al-Khattab (Allah be pleased with him) said: Do not marry a woman to an ugly man, for they love for themselves what you love for yourselves.

Chapter: The parents of the married girl or anyone else from her family may not ask her to prefer them to her husband, for she is naturally inclined to her husband and the lawmaker told this about her, so she is to be excused in this respect.

Ibrahim Ibn Muhammad Ibn Abdullah relates from his father that Humnah the daughter of Jahsh was told: Your brother was slain. She said:

(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal".
(2) Related by Abd Ar-Razzaq in "Al-Musannaf", Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and Abu Nu'aym in "Hilyat Al-Awliya'", Vol. 7, p. **140**.

May Allah have mercy upon him, we are for Allah and unto Him we do return. Then they said: Your husband was slain. She said: O my sadness! The Prophet (Prayers of Allah and His Peace upon him) said: "The husband has a place in a woman's heart which no other human being has"[1].

64. On that it is imperative to obey the husband and his rights upon the woman

Qayss Ibn Talq related from his father that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "A woman is not to deny her husband intercourse, even if she was on a camel's back"[2].

It is also related from him that he said: A man asked the Messenger of Allah (Prayers of Allah and His Peace upon him): The one of us would have a need from his wife. He said: "She has no right to prevent him even if she was on the head of the furnace"[3].

And is related from him that he said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "If a man calls his wife let her come to him even if she was on the furnace"[4].

Hussayn Ibn Muhssan relates that an aunt of his, came to the Prophet (Prayers of Allah and His Peace upon him) for a need of hers, when she finished the Messenger of Allah (Prayers of Allah and His Peace upon him) asked her: "Do you have a husband?" She said: Yes. He said: "And how are you with him?" She said: I do not prevent from him except that what I can not do. He said: "See your place from him for he is your Paradise and your Hellfire"[5].

Qayss Ibn Sa'd Ibn 'Ubadah said: I came to Hirah and I saw them prostrate themselves to their bishops and priests. When I came to the Prophet (Prayers of Allah and His Peace upon him) I said to him: You are more worthy

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(1) Related by Ibn Majah.
(2) Related by Al-Albani in "As-Silsilah As-Sahihah", At-Tabari in his Tafsir, Ibn Uday in "Al-Kamil Fi Ad-Du'afa'", Vol. **1**, p. **345**. Ibn Sa'd in "At-Tabaqat Al-Kubra", Vol. **5**, p. **402**, and As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **156**.
(3) Related by At-Tirmithi and Ahmad in "Al-Musnad", Vol. **4**, p. **23**.
(4) Ibid.
(5) Related by Al-Hamidi in his "Al-Musnad".

of us prostrating ourselves to you, for I saw them prostrate themselves to their priests and bishops. He said: "If I was going to tell anyone to prostrate himself to someone else I would have told the woman the prostrate herself to her husband"[1].

When Mu'ath Ibn Jabal (Allah be pleased with him) returned from Yemen he said: O Messenger of Allah, I saw men prostrating themselves to each other, why don't we prostrate ourselves to you? He said: "If I was going to prostrate a human being to prostrate himself to another human being I would have told the woman to prostrate herself to her husband".

Fudal Ibn Jubayr said: I heard Abu 'Umamah Al-Bahili say: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "If it was permissible for anyone to prostrate himself to someone else other than Allah, I would have commanded the wife to prostrate herself to her husband due to the great right he has upon her".

Anass Ibn Malik (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If it was proper for a human being to prostrate himself to another human being then I would have commanded the wife to prostrate herself to her husband due to the great right he has upon her. By the One who holds my soul in His Hand, if all of his body from his foot to his head was full of sores secreting blood and pus and she met him licking him, she would not make up for his right"[2].

Aisha (Allah be pleased with her) related that the Messenger of Allah (Prayers of Allah and His Peace upon him) was with a group of the *Muhajirin* [the immigrants who migrated with him from Mecca] and *Al - Ansar* [the supporters who supported him in Medina]. A camel came and prostrated itself to him. His companions said to him: O Messenger of Allah, animals and trees prostrate themselves to you, we have more the reason to prostrate ourselves to you. He said: "Worship your Lord and honor your brother, if I was going to command someone to prostrate himself to someone else, I would have commanded a woman to prostrate herself to her husband. If he

(1) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **4**, p. **381**.
(2) Related by Az-Zubaydi in "Ithaf As-Sadah Al-Muttaqin", Vol. **2**, p. **206**, As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **154**, and Al-Haythami in "Majma' Az-Zawa'id", Vol. **9**, p. **4**.

commanded her to move from a yellow mountain to a black mountain and from a black mountain to a yellow mountain then she should obey"[1].

Abu Abdullah Ash-Shami relates from Tamim Ad-Dari (Allah be pleased with him) that the Prophet (Prayers of Allah and His Peace upon him) said: "The right of the husband on the wife is for her to obey his command, to fulfill his oath, not to desert his bed, not to go out without his permission, and not to bring anyone whom he hates to him"[2].

Ibn Omar said: A woman came to the Prophet (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, what is the right of the husband on the wife? He said: "She is not to give any alms from his house without his permission, for if she does then the reward is his and the burden is hers". She said: O Messenger of Allah, what is the right of the husband on the wife? He said: "She is not to fast even for a day without his permission, if she does then the angels of mercy and the angels of wrath would both curse her until she repents and returns"[3].

This Tradition was also related by way of Ibn Abbas. Ata' relates that Ibn Abbas said: A woman asked the Messenger of Allah (Prayers of Allah and His Peace upon him) and said: What is the right of the man on the woman? He said: "She is not to prevent herself from him even if she was on a camel's back". She said: And what is the right of the man of his wife? He said: "Not to fast voluntarily even for one day without his permission, if she does this then she gains a burden of sin and it would not accepted from her". She said: And what is the right of the man on his woman? She said: "She is not to go out from her house without his permission. If she does then the angels of mercy and the angels of wrath would both curse her until she repents and returns". She said: By Allah, no man is ever to rule over me.

Ibn Abbas relates from the Prophet (Prayers of Allah and His Peace upon him) that he said: "Your wives in Paradise are the friendly and productive ones, the one who would - if she hurts him or he hurts her - come to him and put her hand in his and say: I will not even close my eyes

(1) Related by Ahmad in "Al-Musnad", Vol. 6, p. 76.
(2) A similar Tradition was related by Ibn Majah.
(3) Related by Al-Bayhaqi in "As-Sunan Al-Kubra", Vol. 7, p. 292.

until you are pleased"[1].

Aisha (Allah be pleased with her) said: O women! If you knew the rights of your husbands, the one of you would brush dust from her husband's feet with her face.

Uthman Ibn Ata' relates from his father that he said: Sa'id Ibn Al-Musayyib's daughter said: We used to speak to our husbands like you speak to your princes.

It is also related from him that he said: Sa'id Ibn Al-Musayyib's wife said: We used to speak to our husbands like you speak to your princes: May Allah guide you, may Allah preserve you.

Chapter: The woman must know that she is like one who is owned by the husband, so she is not to act in herself or his property without his permission. She is to put his right before her own right and the rights of her relatives, being prepared to allow him to enjoy her with all the causes of cleanliness. She is not to feel proud over him through her beauty, and she is not to taunt him for any ugliness or flaw in him.

Al-Ahwass said: I entered into the desert, there was a beautiful woman with an ugly husband, I said to her: How did you accept a man such as him? She said: Perhaps he did something good to his Creator and He made me his reward, and perhaps I did something bad to Him and He made him my punishment.

The husband must be patient and forbearing with any harm he inflicted her, the way an owned person does. We have seen that Abd Al-Malik Ibn Marwan heard of a slave girl in which many good qualities are gathered. When she came he asked her about herself and she said: I do not forget that I am owned by you. He said: This good quality is equal to the entire price on its own.

Chapter: It is incumbent upon the woman's parents, and particularly the mother, to teach her the rights of her husband. She must persist in advising her. It is related from Omar Ibn Sa'id that he said: Ali was a bit strict

(1) Related by Ibn Asakir in "Tahthib Tarikh Dimashq", Vol. **2**, p. **56**, Al-Bukhari in "At-Tarikh Al-Kabir", Vol. **1**, p. **453**, and As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **153**.

with Fatimah (Peace upon her), she said: I will complain to the Messenger of Allah (Prayers of Allah and His Peace upon him) about you. She went to the Messenger of Allah (Prayers of Allah and His Peace upon him) and Ali also went, standing where he can hear them speak. She complained to him about Ali's strictness and harshness with her. The Messenger (Prayers of Allah and His Peace upon him) said: "O my daughter! Listen, hear and understand, no man would be silent if his woman does not agree with what he likes". Ali said: I returned then and said to her: By Allah, I will never do anything which you hate. She said: By Allah, I will never do anything which you hate.

Al-Qurashi said: Muhammad Ibn Al-Hussein said to me: Abdullah Ibn Bakr As-Sahmi said: Bishr Abu Nasr told me that Asma' Ibn Kharijah gave his daughter in marriage, when he wanted to deliver her to her husband he came to her and said: My daughter! Women have a more pressing duty to educate you, but it is my duty to educate you nonetheless. Be a slave to your husband and he will be a slave to you. Do not go too near to him all the time for he will be bored with you, and do not stay distant all the time for he will lose his affection for you and you will lose you affection for him. Be as I told your mother to be in this poem:

Forgive my errors and my affection for you will last

And do not speak when my anger rages at its peak

For I have seen if love and hurt gather in one heart

Love will soon be the first to leave

Al-Qurashi said: Ibrahim Ibn Sa'id said: Musa Ibn Isma'il told us that Ghassan said: Sa'id Ibn Yazid related that Abu Al-Aswad Ad-Du'ali gave his daughter in marriage, the girl came to him and said: Father, I did not like to part with you, but now that have gave me in marriage, advise me. He said: You will not get what he has except through kindness, and know that water is the most delicious of things.

Abu Ubaidah said: An Arab gave his four daughters in marriage to four different men. He visited the first one and asked her: How do you see your husband, my daughter?

She said: I am in the best of places! If I ask I am given, and if I am silent he asks me what I want without hurtful words or reminding me of his previous favors.

He said: O my daughter! You gained through your luck, not through your effort.

He then went to the second daughter and asked her: What kind of man is your husband?

She said: He is a stubborn tyrant who is far from goodness. No cooking fire is lit in his house, and no neighbor of his is safe.

He said: O my daughter! You are tried with a terrible affliction, so let forbearance be your virtue until death comes to you.

He then visited the third daughter and asked her: How is your husband?

She said: He has a tetchy temper yet his evil is not quick to come out. When he is comfortable he is generous but he is frugal when he is not so well off.

He said: O daughter! You praise and complain and such is life, one time like this and one time like this and one time like that, it holds the good and the evil.

He then went to the fourth one and said: What kind of man is your husband?

She said: He has beautiful manners and a sound mind, he turns to his family and he is generous in all his states.

He said: O my daughter, you were given a noble man, give him your love and affection, and be kind to him to your utmost ability.

Abd Al-Malik Ibn 'Umayr said: 'Awf Ibn Milhim Ash-Shaybani gave his daughter in marriage to Iyas Ibn Al-Harith Ibn Amr Al-Kindi, so he prepared her so as to be carried to him. Her mother, 'Umamah, came to her to advise her and she said: O my daughter! If advice is to be left due to one's honorable manners or noble descent then I would not have given it to you, I would have kept my words to myself. But advice is a reminder for the forgetful and a form of knowledge for the heedful. O my daughter! If a woman is needless of her husband due to the wealth of her father then she would be the most needless of people of him. But women were created for men just as men were created for them. O my daughter, you have parted from

the environment to which you became accustomed, and the nest in which you were raised into another lair to which you are not accustomed and a companion which you are not used to yet. He became through his ownership of you a king over you. Be a slave for him and he will be your slave. Do learn ten qualities from me and they will be an asset for you:

The first and the second: accompany him with contentment and deal with him according to obedience. Contentment makes the heart at rest, and obedience brings the pleasure of the Lord.

As for the third and fourth ones: looking after the good places of his nose and his eyes so that his eyes never fall on you in an ugly posture and so that he would smell the best of smells on you. Kohl is the best thing to be seen, and water is the good thing that is most often missing.

As for the fifth and the sixth: it is looking after his food and sleep, for the heat of hunger is painful, as for disturbing sleep, this is a cause for anger.

As for the seventh and eighth: these are looking after his dependents and furniture, and preserving his money and property. For the principle of preserving money is due to good evaluation, and looking after his dependents and furniture is good management.

As for the ninth and tenth: never divulge any of his secrets and never disobey any of his commands. If you divulge his secrets you will not be safe from his own treachery, and if you disobey his command then you will harden his heart against you.

Also beware, my daughter, of showing joy at the time of his sadness or showing sadness at the time of his joy, the former is negligence and the latter is just disturbance. Be so that when he honors you the most you honor him the most, and the more you agree with him the more will he accompany you. Also know, my daughter, that you will not get what you like from him until you prefer his pleasure to yours, and his passion to yours in what you like and what you dislike. May Allah choose what is best for you and preserve you.

The girl was carried to him and she bore for him the kings who ruled after him.

The author, may Allah have mercy upon him, said:

This story was told to us is an extended fashion. Abu Rawq Al-Hamadani narrated to us that Abu Hatem As-Sajstani said: They said that a king of Yemen was called: Al-Harith Ibn Amr Al-Kindi. It reached his knowledge that Awf Al-Kindi had a daughter which gathers beauty and perfection, so he sent to a woman from her folks called: Issam and said: It has reached my knowledge that Awf's daughter gathers beauty and perfection, so go to her and inform me about her.

She went and entered to the girl's mother, 'Umamah the daughter of Al-Harith, and told her what she came for. She saw the mother with her daughters like an older gazelle with a flock of other gazelles, the mother told her daughter: My daughter, your aunt here came to look into some of your affairs, so go back to her and do not veil anything from her and answer her about what she asks you about. Issam went in to her and then went out and said: Leaving trickery is due to unveiling the mask. When she came to Al-Harith he asked: What news did you bring us, O Issam? She said: O king, shaking the milk has finally produced butter. I tell you the truth: I have seen a face like a lit mirror adorned with hair as dark as the tails of horses, if she releases it, you would think that it was chains, and if she combs it, you would think that it was a cluster of grapes cleared through drizzle. She has eyebrows as if lined with pen arcing over eyes like those of a she - gazelle which never saw a hunter which are neither too short nor too long. Below them you see cheeks which are crimson in pearl - like whiteness, in this face a beautiful mouth is cleaved with teeth like pearls endowed with a tongue which has eloquence moved by a present and intelligent mind, meeting in red lops carrying spit such as honey, and below it there is a white neck like a sliver flagon with a chest like that of a statue in which two flesh filled arms extend without any bones to sense. I will leave the description of what is beyond this for its time, but it is the most beautiful thing described by poets.

The king sent to her father asking for her hand and gave her a king's daughter's dowry, a hundred thousand Dinars and thousand camels. When the time to carry her arrived, her mother entered to her to give her advice. She said: O my daughter! If advice is to be left due to one's honorable manners or noble descent then I would not have given it to you, I would have kept my words to myself. But advice is a reminder for the forgetful and a form

of knowledge for the heedful. O my daughter! If a woman is needless of her husband due to the wealth of her father then she would be the most needless of people of him. But women were created for men just as men were created for them. O my daughter! You have parted from the environment to which you became accustomed, and the nest in which you were raised into another lair to which you are not accustomed and a companion which you are not used to yet. He became through his ownership of you a king over you. Be a slave for him and he will be your slave. Do learn ten qualities from me and they will be an asset for you:

The first and the second: accompany him with contentment and deal with him according to obedience. Contentment makes the heart at rest, and obedience brings the pleasure of the Lord.

As for the third and fourth ones: looking after the good places of his nose and his eyes so that his eyes never fall on you in an ugly posture and so that he would smell the best of smells on you. Kohl is the best thing to be seen, and water is the good thing that is most often missing.

As for the fifth and the sixth: it is looking after his food and sleep, for the heat of hunger is painful, as for disturbing sleep, this is a cause for anger.

As for the seventh and eighth: these are looking after his dependents and furniture, and preserving his money and property. For the principle of preserving money is due to good evaluation, and looking after his dependents and furniture is good management.

As for the ninth and tenth: never divulge any of his secrets and never disobey any of his commands. If you divulge his secrets, you will not be safe from his own treachery, and if you disobey his command then you will harden his heart against you.

Also beware, my daughter, of showing joy at the time of his sadness or showing sadness at the time of his joy, the former is negligence and the latter is just disturbance. Be so that when he honors you the most you honor him the most, and the more you agree with him the more will he accompany you. Also know, my daughter, that you will not get what you like from him until you prefer his pleasure to yours, and his passion to yours in what you like and what you dislike. May Allah choose what is best for you and have

make for you according to His mercy.

When she was carried to him she eventually controlled his affair and bore him seven sons who became kings after him.

Chapter: A heedful woman, once she finds a good and suitable husband, must make a great effort to please him and avoid what hurts him. Because if she does hurt him or does things which he hates, the effects of this would remain in his mind, and this may lead him to become so bored with her that he would seek an opportunity to leave her or to prefer another one, and he may find what he wants and she may not find. It is known that boredom with a good thing is conceivable, so how about an ugly thing!

65. On the Reward for Obeying the Husband

Ibn Abbas (Allah be pleased with him and his father) said: A woman came to the Prophet (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, I am the women's delegate to you, there is no woman who will hear of this until the Day of the Resurrection who will not be pleased with this. Allah is the Lord of both men and women, Adam is the father of both men and women, Eve is the mother of men and women, and you are Allah's Messenger to both men and women. But Allah made holy war (*Jihad*) obligatory for men, if they are martyred then they are alive and sustained in the Presence of their Lord, and if they die on the way then their reward has fallen on Allah, and if they return then Allah would also reward them. It falls on us women to nurse the sick and the wounded, so what is ours in the Hereafter? The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "O women's delegate, tell all the women which you meet that obedience of the husband and admitting his right is equal to all of this"[1].

It is also related from him that he said: a woman came to the Messenger of Allah (Prayers of Allah and His Peace upon him) and said: I am the women's delegate to you. By Allah, there is not woman who heard about my visit to you or even one who did not listen who is not pleased with what I will say. Allah is the Lord of both men and women, Adam is the father of both

(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal" and "Jami' Al-Masnid", Vol. **2**, p. **464**.

men and women, and you are Allah's Messenger to both men and women. But Allah made holy war (*Jihad*) obligatory for men and if they are victorious they are rewarded, if they die then their reward is upon Allah (Exalted is He), and if they are martyred then they are alive and sustained in the Presence of their Lord. We look after them and their beasts but we have nothing from this. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Tell the women which you meet that obeying their husbands and admitting his right is equivalent of all this, but very few of you will do it".

Umm Salamah (Allah be pleased with her) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Any woman who dies with her husband pleased with him would enter Paradise"(1).

Anass Ibn Malik (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If the woman performs her five prayers, fasts the month of Ramadan, obeys her husband, and preserves her chastity, she would enter Paradise"(2).

66. On the Offense entailed in disobeying the husband

Abu Huraira (Allah be pleased with him) related that the Prophet (Prayers of Allah and His Peace upon him) said: "If one of you calls his woman to his bed and she did not come then the angels will curse her until the morning". Another way of relating it continues thus: "and he spent the night angry with her then the angels would curse her until the morning"(3).

Abu Hazem relates that Abu Huraira said: The Prophet (Prayers of Allah and His Peace upon him) said: "By the One who holds my soul in His hand, any man who calls his wife to his bed and she refuses him would have the One in heaven angry with her until her husband is pleased with her"(4).

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(1) Related by Ibn Majah and At-Tirmithi.

(2) Related by Al-Ajluni in "Kashf Al-Khafa", Vol. **1**, p. **96**, Al-Munthiri in "At-Targhib Wa At-Tarhib", Vol. **3**, p. **52**, Al-Haythami in "Majma' Az-Zawa'id" Vol. **4**, p. **305**, Al-Haythami in "Mawarid Ath-Tham'an", Ibn Kathir in his Tafsir Vol. **2**, p. **257**, As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **152**, Az-Zubaydi in "Ithaf As-Sadah Al-Muttaqin", Vol. **5**, p. **401**.

(3) Related by Al-Bukhari, Muslim, Abu Dawud, and Ahmad in "Al-Musnad", Vol. **2**, p. **439**.

(4) Related by Muslim.

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If a man calls his wife to his bed and she does not answer him then the angels would curse her".

Zurarah Ibn Abi Awfa from Abu Huraira that the Prophet (Prayers of Allah and His Peace upon him) said: "Whenever a woman deserts her husband's bed then all of Allah's angels would curse her"(1).

Abu Huraira that the Prophet (Prayers of Allah and His Peace upon him) said: "If a woman spends the night deserting her husband's bed then Allah's angels would curse her"(2).

Jabir relates that the Prophet (Prayers of Allah and His Peace upon him) said: "There are whose prayers Allah does not accept and whose prayers and from whom no good deed is lifted to heaven: the escaped slave until he returns, the one who made her husband angry, and the drunk man until he sobers"(3).

Al-'Ala' Ibn Abd Ar-Rahman relates from his father that he said: I heard Abu Huraira say: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the postponing one and the one falsely claiming to have a period. The postponing one is the one who says: later, later whenever her husband approaches her(4).

The author, may Allah have mercy upon him, said:

This Tradition was related by Ibn Muqassim in his "Al-Anwar" from the Traditions of Abu Huraira, he explained the postponing one as the one who says: now and later and after a bit whenever her husband approaches her. As for the one falsely claiming to be in the period is the one who says to her husband that she is menstruating when he approaches her while she is not really menstruating, the word for it was derived from the root meaning tepidity and laziness about an affair.

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(1) Related by Ahmad in "Al-Musnad", Vol. **2**, p. **348**.
(2) Related by Al-Bukhari, Muslim, and Ahmad in "Al-Musnad", Vol. **2**, p. **255**.
(3) Related by Al-Haythami in "Mawarid Ath-Tham'an", Ibn Khuzaimah in his "Sahih", Abu Nu'aym in "Hilyat Al-Awliya'", Vol. **4**, p. **97** and Al-Munthiri in "At-Targhib Wa At-Tarhib", Vol. **3**, p. **28**.
(4) Related by Ibn Uday in "Al-Kamil Fi Ad-Du'afa'", Vol. **7**, p. **2657** and Al-Haythami in "Majma' Az-Zawa'id", Vol. **4**, p. **296**.

Mu'ath Ibn Jabal (Allah be pleased with him) relates that the Prophet (Prayers of Allah and His Peace upon him) said: "Whenever a woman hurts her husband in this world his wife among the maidens of Paradise would say: May Allah fight you, do not hurt him, he is just a guest with you, he is about to leave you and come to us"(1).

Abdullah Ibn Amr (Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Allah does not look at a woman who is ungrateful to her husband and who is not needless through him"(2).

Al-Hassan said: Someone who heard from the Prophet (Prayers of Allah and His Peace upon him) told me that he said: "The first thing a woman is asked about is her prayers, and then her husband, and how did she treat him"(3).

Ali Ibn Zayd relates from Al-Hassan that he said: Any woman who says to her husband: "I never saw a good thing from you" has deemed all her good deeds worthless.

Chapter: Despite what we said about the necessity of obeying the husband, it is not permissible for the woman to obey him in what is not permissible, such as having sexual intercourse at the time of her period or in the anus, or in the day time of the month of Ramadan or any other sin. No creature is to be obeyed an act of disobedience for Allah (Exalted is He).

Abu 'Umamah (Allah be pleased with him) said: A woman came to the Messenger of Allah (Prayers of Allah and His Peace upon him) leading two kids and carrying another, whenever she asks for something he would give her, when she went he followed her with his gaze and said: "Merciful mothers who carry their children, if it was not for what they do to their husbands then the ones who pray among them would enter Paradise"(4).

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(1) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **5**, p. **242**..
(2) Related by Al-Bayhaqi in "As-Sunan Al-Kubra", Vol. **7**, p. **294**, Al-Hakim in "Al-Mustadrak", Vol. **2**, p. **190**, Al-Haythami in "Majma' Az-Zawa'id", Vol. **4**, p. **309**, As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **152**, Al-Muttaqi Al-Hindi in "Kanz Al-Ummal".
(3) Related by Al-Muttaqi Al-Hindi in "Kanz Al-Ummal".
(4) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **5**, p. **252**.

It is also related from him that the Messenger of Allah (Prayers of Allah and His Peace upon him) saw a woman with her children, she was carrying one of them and the rest were walking behind her. He said: "Carrying merciful mothers, if it was not for what they do to their husbands the ones who pray among them would enter Paradise".

Chapter: Jealousy may cause a woman to disobey the husband, so a believing woman should force herself to maintain patience if he had other wives.

'Alqamah relates from Abdullah that he said: We were with the Prophet (Prayers of Allah and His Peace upon him) a naked woman came out and a man stood up and covered her with his clothes. The face of the Messenger of Allah (Prayers of Allah and His Peace upon him) changed and the man said: O Messenger of Allah, I am her husband. The Prophet (Prayers of Allah and His Peace upon him) said: "Allah has written jealousy on women and *Jihad* on men. So if any of the women remains patient out of seeking Allah's reward, then she will have the reward of a martyr"[1].

67. On that it is permissible for a man to beat his wife

If a woman becomes rebellious against her husband or disobeys him in what is his right, then she is to be disciplined by Allah's will and commandment. This means that a man is to begin through preaching to her, if she insists on disobedience and rebellion then he can desert her bed, if she still insists, then he is permitted to beat her using one or two lashes or a few more [bearing in mind that]. The Prophet (Prayers of Allah and His Peace upon him) said: "Do not beat anybody with more than ten lashes except in one of Allah's ordained punishments [such as the hundred lashes which are the punishment for adultery]"[2].

It is known about the Prophet (Prayers of Allah and His Peace upon

(1) Related by Al-Muttaqi Al-Hindi in "Kanz Al-Ummal", As-Suyuti in "Jam' Al-Jawami'", At-Tabarani in "Al-Mu'jam Al-Kabir", Vol. **10**, p. **107**, and Ibn Hajar in "Fath Al-Bari", Vol. **9**, p. **325**.

(2) Related as: "Do not lash anyone more than ten times except in one of Allah's ordained punishments", related by Al-Bukhari, Muslim, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **4**, p. **45**.

him) never hit any of his women. The human being must know that who does not respond to threats and scolding will not be deterred by the whip. Kindness can be more useful than beating as beating will only make a hard heart even harder.

It is related in the Tradition: "Are you not ashamed of flogging your wives as if they were slaves and then sleeping with them?". So if kindness works, it is better.

Muhammad Ibn Ibrahim Al-Antaki said: Muhammad Ibn 'Issa told us: Shu'ayb Ibn Harb wanted to marry a woman, he said to her: I have a harsh temper. She said to him: One who has an even harsher temper is the one who makes you needful of having a harsh temper. He said: You are truly my wife, then.

68. On that the Woman is Responsible for her husband's house before Allah

Nafi' relates that Ibn Omar (Allah be pleased with him and his father) said: The Prophet (Prayers of Allah and His Peace upon him) said: "All of you are shepherds and each of you is responsible for his flock. The prince is a shepherd over his subjects, the man is a shepherd over the people of his house, and the woman is a shepherdess over her husband's house and children. So all of you are shepherds and each of you is responsible for his flock"[1].

69. On what she is permitted to take from his property

Sa'd Ibn Abi Waqqas (Allah be pleased with him) said: When the Messenger of Allah (Prayers of Allah and His Peace upon him) received the allegiance of women, a woman appearing to be from [the clan of]. Mudar said: O Messenger of Allah, we are dependents on our parents and husbands, so which property of theirs are we permitted to? He said: "Dates which you eat and give away as gifts"[2].

Aisha (Allah be pleased with her) said: Hind the daughter of 'Utbah

(1) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. 2, p. 5.
(2) Related by Abu Dawud.

came and said: O Messenger of Allah, Abu Sufian is a miserly man, is there a problem if I feed my dependents from what is his? He said: "No, in what is good and reasonable"[1].

Aisha (Allah be pleased with her) relates: Hind came to the Messenger of Allah (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, there was a time when there was no people dwelling under a roof whom I would have liked Allah to humiliate than yours, and now there is no people dwelling under a roof whom I would have liked Allah to elevate than yours. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "This will only increase [with the increase of your faith]". She said: O Messenger of Allah, Abu Sufian is a miserly man, is there a problem if I spend on his dependents from his money without his permission? He said: "There is no problem with you spending on them in what is good and reasonable"[2].

Chapter: Know that the decisive view about this point is that once a man allocates a certain amount of money for a woman's expenditure she is not to take anything from his money unless he commands or permits her to do so unless she knows full well that if he knows this he would not hate it. Also if she gives what she knows he would allow as alms then this is permissible, but if however she knew that he would not like this then it is impermissible for her. What she is permitted to do is to take her fair expenditure if he did not give it to her.

70. On that the woman is forbidden to show displeasure with a man's expenditure

Ibn Abbas said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "I saw Hellfire and I saw that most of its people were women". They said: Why is this, O Messenger of Allah? He said: "Due to their ingratitude". They said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands, and they are ungrateful to any goodness. If a man is good to them for a lifetime and then they see something not so good from him they would say: I never saw anything good from you"!

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(1) Related by Al-Bukhari and Muslim.
(2) Related by Muslim, Abu Dawud, and Ahmad in "Al-Musnad", Vol. **6**, p. **225**.

Ibn Abi Hussein relates that he heard Shahr say: I heard Asma' the daughter of Yazid say: The Messenger of Allah (Prayers of Allah and His Peace upon him) passed near us while we were between women, he greeted us and said: "Do not be ungrateful to the cause of grace on you". We said: And what is ingratitude to the cause of grace on us? He said: "Perhaps the one of you would remain unmarried between her parents until she almost becomes a spinster and then Allah bestows a husband on her, she receives children and property from him, then she becomes angry once and says: I have never seen a good day from you, ever!"(1)

Abd Al-Hamid said: Shahr told me: I heard Asma' the daughter of Yazid of Al-Ansar say: The Messenger of Allah (Prayers of Allah and His Peace upon him) passed by a mosque while a group of women were returning. He waved his hand in greeting and then said: "Do not be ungrateful to the causes of grace, do not be ungrateful to the causes of grace". One of them said: O Messenger of Allah, I seek refuge in Allah O Allah's Prophet from being ungrateful to Allah's graces. He said: "But you are ungrateful, the one of you remains unmarried in her family for a long time. Then Allah gives her the husband to marry him and bestows upon her offspring and the pleasure of her soul, then she becomes angry one time and makes an oath by Allah that she never saw a good hour with him. This is ingratitude to the causes of grace"(2).

71. On what the woman does to beautify herself such as peeling the face and tattoos and the like

Karimah the daughter of Hammam said: I heard Aisha (Allah be pleased with her) says: O women, do not peel your faces. So I asked her about dying the hair. She said: Dying the hair is acceptable but I don't like it because my beloved, the Messenger of Allah (Prayers of Allah and His Peace upon him) used to hate its smell(3).

She also relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the lamenter, the shaver, the shredder and peeler.

(1) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **453**.
(2) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **458**.
(3) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **210**.

Aminah the daughter of Abdullah relates that she saw Aisha (Allah be pleased with her) when she said: The Messenger of Allah (Prayers of Allah and His Peace upon him) used to curse the peeler, the one who peels, the one who tattoos and the tattooed one, the one who wears hair extensions and the one who dresses her[1].

Al-Harith relates that Ali (Allah honor his face) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the one who tattoos and the one who is tattooed, and he used to prevent women from wailing in funerals[2].

Qubayssah Ibn Jabir Al-Assadi said: I went with an old woman from the clan of Assad to Ibn Mas'ud (Allah be pleased with him), he said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) curse the plucker and teeth beautifiers and the tattooing ones who change Allah's creation"[3].

'Alqamah relates that Abdullah (Allah be pleased with him) said: "Allah has cursed the tattooing ones, the tattooed ones, the pluckers and the ones who beautify the teeth just to look better and change Allah's creation". This reached a woman called Umm Ya'qub, she came to him and said: It has reached me that you said so and so. He said: Why won't I curse ones whom the Messenger of Allah (Prayers of Allah and His Peace upon him) has cursed and mentioned in Allah's Book. She said: I have read Allah's Book from cover to cover and did not find this. He said: If you have read it then you would have found it, did you not read Allah's saying: "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you" [Surah of the Exile: 7].

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [سورة الحشر: 7].

She said: I have read this Verse indeed.

He said: The Messenger of Allah (Prayers of Allah and His Peace upon him) had withheld this.

(1) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **250**.
(2) Related by An-Nasa'i and Ahmad in "Al-Musnad", Vol. **1**, p. **87**.
(3) Related by Al-Bukhari, Muslim, Abu Dawud, an-Nasa'i, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **1**, p. **434**.

She said: I think that the women in your family must do it.

He said: Go and have a look

She had a look and found nothing of this and she came back and said: I found nothing from this. He said: Had they done such things they would not have remained in our company.

'Alqamah also said that he heard from Abd Ar-Rahman Ibn Abbas telling him that he heard this from Umm Ya'qub, but he selected Mansur's narration.

These Traditions contain certain unusual words which we must explain. The peeler is the one who peels her face using medicines to clarify its color. The lamenter is the one who wails loudly in afflictions, the shaver is the one who shaves her head at the time of afflictions. As for the shredder, I believe she is the one who shreds her clothes at the time of disasters.

Tattooing is for a needle to be placed in the hand or wrist then infusing it with kohl so that it turns to green. The one who wears hair extension is the one who connects hair to more hair. The plucker is the one who plucks hair from the face, and the beautifiers of teeth are the ones who widen their teeth just to look better.

What appears from the Traditions is that these things are forbidden in all states, Ibn Mas'ud took this in the absolute sense as we have already seen.

But there are three ways in which these things can be understood in three ways:

Either that this was the sign of whores and so they are the ones meant by it, or that it was done to lie to a man and this is impermissible. Or if it includes the permanent change of what Allah (Exalted is He) created such as tattoos which hurt the hand which are painful and yet barely a thing of beauty. As for peeling, it may lead to immediate improvement in the skin but it may harm it in the long run.

As for the medicines which remove zits and improve the face for the husband, I see no problem in them. The same can be said about removing hair from the face to look better for the husband. Based on this, the plucker's

Tradition is then to be understood as a reference to the first two aspects.

Our Sheikh, Abd Al-Wahab Ibn Al-Mubarak Al-Anmatti said: If the wife plucks the hair from her face for her husband after he has seen her for the first time then this is acceptable, but it is unacceptable before this as there is cheating in this.

Umm Jalilah said: I witnessed a woman ask Aisha (Allah be pleased with her): What do you say about face peeling? She said: If it is something she is born with, then it is impermissible and I do not command her nor do I prohibit her. And if it is something which occurred with her then it is acceptable to remove it with a cloth or a medicine which Allah provided her with, and I do not command her nor prohibit her.

Muslim said: Tahiyyah Ar-Rasibiyyah told us: Umm Nusarh said: Aisha (Allah be pleased with her) said: If it was in the faces of my nieces I would pluck this out even with a razor.

Bakrah the daughter of 'Uqbah relates that she went to Aisha (Allah be pleased with her) and asked her about Henna, she said to her: It is a good tree and pure water. She asked about plucking out the hair. She said to her: If you have a husband, then if you can pluck out your eyes and make them look better before returning them then do it.

72. On that it is forbidden to wear hair extensions

Abu Sa'id Al-Maqbiri related from his father that he said: I heard Mu'awiyah Ibn Abi Sufian say on the pulpit with a curl of hair in his hand: What is the matter with their women wearing such things on their heads? I have heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Any woman who puts in her head hair other than her own is a falsifier"[1].

It is related that a woman came to Aisha (Allah be pleased with her) and ask: My daughter's hair fell off, do we put something in her head to beautify her? She said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Allah has cursed the one who wears hair extensions

(1) Related by An-Nasa'i and Ahmad in "Al-Musnad", Vol. **4**, p. **101**.

and the one who helps her"[1].

Ibn Abbas (Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the woman who wears hair extensions and the one who helps her, and the men who imitate women and the women who imitate men"[2].

Abdullah said: "The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the one who tattoos and the tattooed one, the one who wears hair extensions and the one who helps her, the one who marries a woman just to make her permissible for her ex-husband who divorced her three times and the ex-husband who agreed to this, and the one who eats from usury and his agents"[3].

A woman came to Aisha (Allah be pleased with her) and said: My daughter is a bride, she got sick and her hair was torn, do I dress her with extensions? She said: "The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the one who wears an extension and the one who helps her".

Asma' the daughter of Abu Bakr (Allah be pleased with her and her father) came to the Prophet (Prayers of Allah and His Peace upon him) and said: I have a daughter who is a bride and she got sick. Her hair was torn and I have given her in marriage, do I dress her with extensions? The Prophet (Prayers of Allah and His Peace upon him) said: "May Allah curse the one who wears extensions and the one who helps her".

Ibn Omar (Allah be pleased with him and his father) related that the Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the one who wears an extension and the one who helps her and the one who tattoos and the one who is tattooed.

Ibn Abbas (Allah be pleased with him) also said: The one who wears an extension, the one who helps her, the plucker, the one who tattoos and the

(1) Related in several ways by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, An-Nasa'i, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **2**, p. **21**.
(2) Related in by Al-Bukhari, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **254**.
(3) Related in several ways by Abu Dawud, At-Tirmithi, An-Nasa'i, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **1**, p. **83**.

one who is tattooed are all cursed.

Ibn Abbas (Allah be pleased with him) said: the one who wears an extension, the one who helps her, the plucker, the one who tattoos and the one who is tattooed without an ailment.

Abu Ubaid said: The jurists have permitted extensions which do not contain human or animal hair.

73. On that it is preferable for women to wear Henna

Bahiyyah said: I heard Aisha (Allah be pleased with her) say: "The Messenger of Allah (Prayer of Allah and His Peace upon him) used to hate to see a woman without the traces of henna in her hand"(1).

Ibn Khumayrah Ibn Sa'id relates from his grandmother that a woman from their women who was one of the ones who were early to become Muslims as she prayed to both Qiblahs [Jerusalem and Mecca] with the Messenger of Allah (Prayers of Allah and His Peace upon him) said: I entered into the presence of the Messenger of Allah (Prayers of Allah and His Peace upon him) and he said: "Wear some henna! The one of you neglects her hand until it becomes like a man's hand". She did not leave wearing henna until she died, she used to wear it even when she was eighty years old(2).

The mother of the faithful Aisha (Allah be pleased with her) said: a woman extended her hand with a letter to the Messenger of Allah (Prayers of Allah and His Peace upon him) from behind a curtain, the Messenger of Allah (Prayers of Allah and His Peace upon him) kept his hand to himself and said: "I don't know whether this is a man's hand or a woman's hand". She said: This is a woman's hand. He said: "If you were a woman you would have changed your nails with henna"(3).

She (Allah be pleased with her) also said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "I hate the woman to be without kohl in her eyes and henna in her hands".

Aisha (Allah be pleased with her) said: "The Messenger of Allah

(1) Related by Al-Muttaqi Al-Hindi in "Kanz A"Ummal".
(2) Related by Ahmad in "Al-Musnad", Vol. 4, p. 70.
(3) Related by Abu Dawud, An-Nasa'i, and Ahmad in "Al-Musnad", Vol. 6, p. 262.

(Prayers of Allah and His Peace upon him) commanded us to comb our hairs through washing and to plunge our hands in henna, not leaving them looking like desert fields as men's hands".

Ayyub said: I visited Aisha the daughter of Sa'd, she said: By Allah, none of the *Muhajirin* are left on the face of the earth except me. I have seen women among the Prophet's wife wearing red dresses, I have never seen them dressed in white. I used to enter their rooms and the one of them would carry me in her lap and supplicate Allah to bless me. I used to wear jewelry. Ayyub said: What was your jewelry then? She said: Gold necklaces.

Al-Asma'i said: I saw a woman in the desert wearing a red dress and with henna in her hands, she was carrying a rosary. I said to her: How distant is this from that! She said:

Allah has an aspect of mine which I never waste

Fun and play also has another aspect of mine

74. On the manners of the woman during sexual intercourse

Aisha (Allah be pleased with her) relates that the Prophet (Prayers of Allah and His Peace upon him) said: "If a man wishes to have intercourse with his wife let her take a cloth with her, so that they would wipe the fluids with it once they finish, so that they would be able to pray in their clothes afterwards"(1).

Aisha (Allah be pleased with her) said: If the woman was heedful she would take a cloth with her so that when her husband has intercourse with her she would give him to wipe from himself. And then she would wipe from herself so that they would be able to pray in their clothes unless the fluids reach them.

The author, may Allah have mercy upon him, said:

This is more affirmed than the one attributed to the Prophet (Prayers of Allah and His Peace upon him).

Chapter: The prudent woman would see what her husband prefers in this and do it. For if the man was a man of religion and reservation and

(1) Related by Ibn Abi Hatem Ar-Razi in "'Ilal Al-Hadith"..

had a noble soul, he would prefer the woman to be silent and quiet during sexual intercourse.

It is related from the Prophet (Prayers of Allah and His Peace upon him) that if he drew near a woman he would say: "Maintain quietness" or something to that effect.

There are other men who like women to speak and interact strongly during intercourse, these would say: If we have sexual intercourse with a quiet woman it would be like having intercourse with a piece of wood, and food is tastier with good and talkative companions, so what about this? The first ones would reply to this through saying: The man fulfills his own needs through intercourse, and if the woman shows too much interaction then it would be like he is merely fulfilling her need. Souls find what is prevented dear, not that which is given.

75. On Concealing the Vagina from the Husband

Aisha (Allah be pleased with her) said: I have never looked at the Messenger's private parts and have never seen them[1].

It is related that Amer Ibn Ath-Tharb, who was one of the Arab men of wisdom, said to his wife: Tell your daughter to often offer water as nothing is better than water, and let her not sleep with her husband too much for if the body is bored the heart will soon follow, and let her hide her vagina from his sight.

The author, may Allah have mercy upon him, said:

This is correctness itself, for the private parts in both males and females are not particularly beautiful and seeing them directly would cause love to cease to exist, so both of them should be aware of this. For this reason many great people sleep alone as they know that sleep reveals certain unworthy things.

76. On the Woman's reward if she is pregnant and gives birth to a baby

Ibn Omar (Allah be pleased with him) said: The Prophet (Prayers of Allah and His Peace upon him) said: "A pregnant woman between the

(1) Related by Ahmad in "Al-Musnad", Vol. 6, p. 63.

beginning of pregnancy to giving birth to weaning the child has the same reward as a warrior drenched in his own blood for the sake of Allah, if she dies in this time she has the same reward as a martyr"[1].

Ibn Omar also relates that the woman in her pregnancy until the time she weans her child is like the one who is in a campaign fighting for the sake of Allah, if she dies in this period she has the reward of a martyr.

77. On the reward of the woman who dies due to childbirth bleeding

'Ubadah Ibn As-Samit relates the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Who do you consider a martyr amongst you?" They said: The one who fights for the sake of Allah (Exalted is He) and is slain in the battlefield. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Then the martyrs in my nation are very few. The one who is slain for the sake of Allah is a martyr, the one who dies of the plague is a martyr, the one who dies due to belly diseases is a martyr, and the woman who dies due to childbirth bleeding is a martyr"[2].

'Ubadah Ibn As-Samit (Allah be pleased with him) said: The Prophet (Prayers of Allah and His Peace upon him) said: "Being slain for the sake of Allah is martyrdom, dying due to belly diseases is martyrdom, drowning is martyrdom, and dying due to childbirth bleeding is martyrdom"[3].

Rashid Ibn Hubaysh relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) visited 'Ubadah Ibn As-Samit while 'Ubadah was sick. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Do you know who the martyr in my nation is?". The people there remained silent. Ubadah said: Help me to rise. They helped him and he said: O Messenger of Allah, he is the one who is forbearing for the sake of Allah's reward. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Then the martyrs of my nation would be very few. Being slain for the sake of Allah (Exalted is He) is martyrdom, dying from the plague is martyrdom,

(1) Related by Ibn Hajar in "Al-Matalib Al-'Aliyyah", and "Talkhiss At-Tahbir", Vol. **2**, p. **143**.
(2) Related by Abu Dawud, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **5**, p. **315**.
(3) Related by An-Nasa'i, Ad-Darimi and Ahmad in "Al-Musnad", Vol. **2**, p. **310**.

drowning is martyrdom, and dying from belly diseases is martyrdom. As for the one who dies due to childbirth bleeding, her child drags her with his umbilical cord to Paradise"[1].

78. On the reward of raising children

Ibn Omar (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who gives his child a drink of water when he is young would have Allah give him seventy drinks from the water of the *Kawthar* river on the Day of the Resurrection"[2].

Abu 'Umamah (Allah be pleased with him) relates that the Prophet (Prayers of Allah and His Peace upon him) said: "Four types of people would still receive reward after their death: he who fights for the sake of Allah, he who teaches a form of knowledge then he will be rewarded as long as people work according to this knowledge. A man who runs a charity for its reward will last as long as it still goes on, and a man who leaves behind a pious son who supplicates for him"[3].

79. On the reward of raising girls, spending on them and one's sisters

Abdullah Ibn Bakr Ibn Hazm relates that 'Urwah Ibn Az-Zubair told him that Aisha, the Prophet's wife, said: A woman came to me with two daughters of hers asking me to give her anything, but I had nothing except one date fruit, so I gave it to her. She divided it into two pieces and gave each of her daughters a piece. She then got up and went away. The Messenger of Allah (Prayers of Allah and His Peace upon him) then came to me and I told him about her, the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who falls into the trial of having to raise girls and was good to them, they would be a veil for him from Hellfire"[4].

Abu Al-Yaman relates from Shu'ayb from Jabir Ibn Abdullah (Allah be pleased with him) that he said: The Messenger of Allah (Prayers of Allah

(1) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **489**.
(2) Related by Al-Muttaqi Al-Hindi, "Kanz Al-'Ummal".
(3) Related by Ibn Majah and Ahmad in "Al-Musnad", Vol. **5**, p. **261**.
(4) Related by Al-Bukhari, Muslim, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. **6**, p. **33**.

and His Peace upon him) said: "He who has three girls which he shelters and shows mercy and kindness has Paradise as necessarily his". They said: O Messenger of Allah, what if there were two of them? He said: "Even if they were two". Some of the folks there wished to have asked if there was only one girl[1].

Anass Ibn Malik relates that a woman entered to Aisha with two boys of hers and she gave them three dates. The boys ate their dates and then looked at their mother, she divided her own date into two halves and gave each of them a half. The Prophet (Prayers of Allah and His Peace upon him) later entered to her room and Aisha told him what happened, he said to her: "What surprised you about this? Allah (Exalted is He) has mercy on her through her mercy to her children".

Abu Huraira (Allah be pleased with him) said: The Prophet (Prayers of Allah and His Peace upon him) said: "He who has three girls and remains patient with looking after them, their troubles and their good things would have Allah place him in Paradise through the virtue of his mercy for them". A man said: What if he has two girls, O Messenger of Allah? He said: "Or two". A man said: What about one girl, O Messenger of Allah? He said: "Or one"[2].

Abu Sa'id Al-Khidri (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Anyone who has three daughters or three sisters or two daughters and fears Allah in them and is good to them would enter Paradise"[3].

Anass Ibn Malik said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who has three daughters or three sisters and fears Allah in them and looks after them would be with me in Paradise like this and he fathered his four fingers together"[4].

'Uqbah Ibn Amer said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "He who has three daughters and is patient with them, feeding them and dressing them through his own work

(1) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **303**.
(2) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **303**.
(3) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **42**.
(4) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **156**.

and effort, then they would be a veil between himself and Hellfire"[1].

He also relates: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Do not hate girls, for they are the intimate ones who overcome one [with their emotions]"[2].

Abu Wa'il said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who has a daughter and educates her well and teaches her well and immerses her in Allah's grace in which Allah has bestowed upon him would have her as a veil and curtain from Hellfire"[3].

'Uqbah Ibn Amer said: The Prophet (Prayers of Allah and His Peace upon him) said: "He who has three daughters and is patient with them, feeding them and giving them to drink and dressing them through his effort would have them as veils from Hellfire"[4].

'Uqbah Ibn Amer Al-Jahni said: The Prophet (Prayers of Allah and His Peace upon him) said: "He who has three daughters and is patient with them, feeding them, giving them to drink and dressing them through his effort would have them as veils from Hellfire".

80. On that it is forbidden to hang amulets and what is believed to drive away evil

Abdullah entered into his wife's room and saw her hang something clustered in her neck, he cut it off and said: Abdullah's family is needless of making powerless partners with Allah (Exalted is He). He then said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Incantations, amulets and love magic are all acts of polytheism"[5]. Love magic is type of magic used by women to keep their husbands in love with them.

Abu Ubaidah relates that Abdullah (Allah be pleased with him) saw a necklace with amulets in his wife's neck, he dragged it strongly until it was cut off and said: Abdullah's family is needless of polytheism. He then said:

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(1) Related by Ahmad in "Al-Musnad", Vol. **2**, p. **235**.
(2) Related by Ahmad in "Al-Musnad", Vol. **4**, p. **151**.
(3) Related by Al-Qurtubi in his "Tafsir", Vol. **10**, p. **118** and Abu Nu'aym in "Hilyat Al-Awliya'", Vol. **5**, p. **57**.
(4) Related by Ahmad in "Al-Musnad", Vol. **2**, p. **235**.
(5) Related by Abu Dawud, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **381**.

Love magic and amulets and incantations are all acts of polytheism. A woman said to him: The one of us complains from her head and then seeks some incantations and thinks this benefits her. He said: This is the devil, he comes to the one of you and stabs in your head, and if she seeks incantations he would turn away, and if she does not he keeps on stabbing. If one of you would bring some water and strokes her face and head and then say: "In the Name of Allah, the Compassionate, the Merciful", then she would recite [the Surah begins with:] "Say: He is Allah, the One and Only" [Surah of Sincerity: **1**].

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ [سورة الإخلاص: **1**].

And the Surah beginning with Allah's saying: "Say: I seek refuge with the Lord of the Dawn" [Surah of the Daybreak: **1**].

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ [سورة الفلق: **1**].

And the Surah beginning with Allah's saying: "Say: I seek refuge with the Lord and Cherisher of Mankind" [Surah of Mankind: **1**].

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ [سورة الناس: **1**].

And she would find this beneficial by Allah's permission".

Abdullah's wife Zaynab said: When Abdullah came back from a need outside he would arrive at the door and hem and spit so that he would enter and see us in a hateful position. One day he came and there was an old woman which used to say incantations for healing, I told her to hide under the bed. When he entered he sat beside me and saw a cord in my neck, he said: What is this cord. I said: A cord with some amulets in it. He pulled it until he cut it off and said: The household of Abdullah are needless of polytheism. I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Incantations, amulets, and love magic are all acts of polytheism". I said: Why do you say this? My eye used to secret and I would go to so and so the Jew and he would say an incantation over it and it would cease. He said: This is the act of the devil, he would make it secrete with his hand and if you say an incantation he would stop. It would have been sufficient for you to say what the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Remove all harm, O Lord of the people. Heal, for You are the Healer, there is no healing but Your healing which leaves no illness"[1].

(1) Related in several ways by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **4**, p. **259**.

'Imran Ibn Hussayn said: The Prophet (Prayers of Allah and His Peace upon him) saw a ring in a man's arm, he said to him: "What is this?" He said: Protection from weakening magic. He said: "Remove it, for it will only make you weaker, and if you die with it on your arm you will be left to it"(1).

Abu Qulabah said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cut off an amulet protecting from the evil eye from a boy's necklace and cut it off from the Al-Fadl Ibn Abbas' necklace.

Ibn 'Uqayl said: One should not seek the aid of talismans and amulets which contain the names of planets, stars, the forms and inscriptions of the stars, seeking the aid is only to take place from the Holy Quran.

81. On fairness between children

An-Nu'man Ibn Bashir said: My mother asked my father to give something to me and he accepted. She said: I am not pleased until I make the Messenger of Allah (Prayers of Allah and His Peace upon him) a witness over this. My father took me by the hand, for I was a boy then, and went to the Messenger of Allah (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, this boy's mother kept on nagging on me to give something to him as a gift, I have given him this gift, but she liked me to make you a witness over it. He said: "O Bashir, do you have sons other than this one?" He said: Yes. He said: "Did you give them gifts like the one you gave him?" He said: No. He said: "Then do not ask me to be a witness, for I can not be a witness for injustice"(2).

Malik Ibn Abi Mi'shar relates that Ibrahim said: They liked to make their children equal in all things even in kisses.

82. On the prohibition of supplication against one's children

Ibn Omar (Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Do not supplicate against your children lest this meets an hour of answering"(3).

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(1) Related by Ibn Majah.
(2) Related by Muslim and Ahmad in "Al-Musnad", Vol. **4**, p. **268**.
(3) Related by Al-Munthiri in "At-Targhib Wa At-Targhib", Vol. **3**, p. **493**, and Ibn Hajar in "Al-Matalib Al-Aliyah".

83. On the woman's reward for service at her home

Anass Ibn Malik (Allah be pleased with him) said: The women came to the Prophet (Prayers of Allah and His Peace upon him) and said: Men have taken all the virtues of *Jihad* for the sake of Allah, is there not an action for us which will permit us to follow the actions of the ones who fight for the sake of Allah? He said: "The work of one of you at her house is equal to the work of the ones who fight for the sake of Allah"(1).

Asma' the daughter of Abu Bakr (Allah be pleased with her and her father) said: Az-Zubair marries me without having any money or property or slave on this earth except his horse. I used to give fodder to his horse and spare him the effort of doing this, I used to grind the grain and bring water from the well and knead. I did not know how to bake well so my neighbors - who were from Al-Ansar - used to bake for me, they were good and true women. I used to move grains from Az-Zubair's land which the Messenger of Allah (Prayers of Allah and His Peace upon him) gave him on my head although the land was two thirds of a league away. One day I came with the grains on my head and I met the Messenger of Allah (Prayers of Allah and His Peace upon him) with a number of his companions. He called me and told me to ride behind him. But I was too shy to ride with men and I remembered Az-Zubair and his jealousy, he was the most jealous of people. The Messenger of Allah (Prayers of Allah and His Peace upon him) knew that I was ashamed so he went on his way. Az-Zubair came and I told him: The Messenger of Allah (Prayers of Allah and His Peace upon him) met me while I carried grain on my head and he made the camel kneel so that I would ride with him, but I was shy and I knew your jealousy. He said: By Allah, the fact that you have to carry the grains makes more feel worst than you riding with him. Then [my father] Abu Bakr sent me a servant which took over the affairs of the horse in my stead, it was as if he freed me from bondage(2).

84. On the Preservation of the Neighbor's Right and giving him gifts

Yahya Ibn Sa'id relates from Abu Bakr Ibn Muhammad Amr Ibn Hazm from 'Umrah the daughter of Abd Ar - Rahman that she heard the

(1) Related by Ibn Al-Jawzi in "Al-'Ilal Al-Mutanahiyah", Vol. **2**, p. **142**, Al-Haythami in "Majma' Az-Zawa'id", Vol. **4**, p. **304**, Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", and As-Suyuti in "Ad-Durr Al-Manthur", Vol. **2**, p. **153**.

(2) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **347**.

Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Gabriel (Peace upon him) kept on advising me to treat the neighbor well until I though the neighbor was going to bequeath his wealth to him"[1].

Abu Tharr (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: If you cook then increase the amount of gravy and divide among your neighbors"[2].

Abu Yussuf said: Muhammad Ibn Abi Bakr told us through his chain of narration to Sa'id Ibn Abi Sa'id that Abu Huraira said: The Prophet (Prayers of Allah and His Peace upon him) said: "O Muslim women, let no neighbor forget giving a gift to her neighbor even if it was the hoof of a sheep"[3].

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) used to say: "O Muslim women! Let no neighbor neglect to give a present to her neighbor even if it was the hoof of a sheep".

Amr Ibn Mu'ath Al - Ash - hali relates that his grandmother said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "O believing women! Let none of you neglect to give a present to her neighbor even if it was as little as a burnt sheep hoof"[4].

85. On Beginning with giving gifts to the nearest neighbor

Aisha (Allah be pleased with her) said that she asked the Prophet (Prayers of Allah and His Peace upon him) and said: I have two neighbors, which of them would I give a gift to? He said: "To the one whose door is close to you"[5].

86. On the sin of harming a neighbor

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) was told that a certain

(1) Related in several ways by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **2**, p. **85**.
(2) Related by At-Tirmithi and Ahmad in "Al-Musnad", Vol. **3**, p. **377**.
(3) Related by Al-Bukhari, Muslim, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. **2**, p. **264**.
(4) Related by Malik, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **4**, p. **64**.
(5) Related by Al-Bukhari.

woman fasts the day and prays all night but hurts her neighbors with her tongue. He said: "There is no goodness in her, she is in Hellfire". He was also told about another woman who only prays the allotted prayers and barely gives alms but does not harm her neighbors. He said: "She is in Paradise"(1).

87. On that it is forbidden to lock cats and other animals without looking after their food and drink

Abu Huraira and Ibn Omar both relate that the Prophet (Prayers of Allah and His Peace upon him) said: "A woman entered Hellfire because of a cat which she tied up without feeding it or giving it to drink or letting it go to eat from the earth's insects"(2).

Jabir Ibn Abdullah (Allah be pleased with him and his father) relates that he heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "A woman was tormented due to a cat which she tied until the cat died without releasing it to eat from the insects of the earth, Hellfire became her lot because of this".

Muhammad said: I heard Abu Huraira say: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "A woman entered Hellfire due to act which she tied and which she neither fed nor give to drink nor send it to eat the insects of the earth".

Abu Huraira said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "A woman entered Hellfire due to a cat which she tied and did not give to eat or release it to eat from the insects of the earth until it died where it was tied. On the other hand, a whore entered Paradise because she passed by a dog which stood over a well wanting to drink without being able to, so she took off her shoe and tied it with her scarf until she got some water for the dog and gave it to drink and she did so until she quenched it"(3).

Abdullah Ibn Abi Rafi' relates that his grandmother said: The

(1) Related by Az-Zubaydi in "Ithaf As-Sadah Al-Muttaqin", Vol. 7, p. **319** and Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal".
(2) Related in several ways by Al-Bukhari, Muslim, An-Nasa'i, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **2**, p. **159**.
(3) Related by Al-Bukhari and Ahmad in "Al-Musnad", Vol. **2**, p. **507**.

Messenger of Allah (Prayers of Allah and His Peace upon him) advised us to treat the cat well, he also said: "A woman was tormented due to a cat which she tied until she died, she neither fed the cat nor did she release it to eat from the insects of the earth".

88. On the reward of the person for whom a stillborn child is born

Sahl Ibn Al – Hanthaliyyah did not have children, he said: I would like even for a stillborn child to be born to me under Islam so that I would ask Allah for its reward, this is more preferable to me than the world and what is in it. Ibn Al – Hanthaliyyah said this although he was one of the Prophet's companions who gave allegiance under the tree [which means that he is given the good news of Allah's pleasure with him].

89. On the Sin of the Woman who intentionally miscarries her child

As the original purpose of sexual intercourse is seeking a child, and not all water produces a child, if pregnancy would take place then the purpose of marriage is reached, so deliberately miscarrying a baby is going opposite to Divine wisdom. If this took place at the beginning of pregnancy and the blowing of the spirit into the child then this is a great sin as the child is still rising to perfection and moving to completion. But the sin is less than the intentional miscarriage of the child in which the spirit is born, for the deliberate miscarriage of what has a spirit in it is like murdering a believer, Allah (Exalted is He) says: "When the female (infant), buried alive, is questioned – for what crime she was killed" [Surah of the Overthrowing: **8 – 9**].

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨ بِأَىِّ ذَنۢبٍ قُتِلَتْ﴾ [سورة التكوير: **8 – 9**].

Juwayriyah Ibn Asma' relates from his uncle that he said: We went to the pilgrimage with a company and we had a woman with us. She slept and when she woke up a snake which collected its head to its tail between her breasts. We were scared by this and we moved from that place, the snake remained there without stinging her until we reached Mecca. The snake then moved on and we finished our pilgrimage rituals and went back until we reached the place where the snake became attached to her. We slept there and when we woke up the snake was back to it place between the woman's breasts. The snake whistled and all of the sudden the valley gushed with snakes

gushing in our direction, but they only kept on biting the woman until only her bones were left. I said to a girl who was with her: Tell us what is with this woman, by Allah! She said: She slept with men for money, three times, each time she would get pregnant and when she'd give birth to a child she's light the furnace and cast the child in it.

90. On atonement for Abortion

If a woman intentionally takes a medicine which causes abortion and the pregnancy did not reach time at which the spirit is blown then there is no blood money to be paid for this, she only gains the burden of the sin. This is one of the two aspects according to our companions. The second is that if she finds the aborted baby like a piece of chewed meat and the midwives testify that it is a human creation then freeing a slave becomes obligatory.

Al - Kharaqi says: If the pregnant woman drinks medicine which causes the miscarriage of a baby then she must give away one freed slave in blood money, and she is not to inherit from it.

The author, may Allah have mercy upon him, says:

If the spirit is blown in the baby, then she must pay blood money as a slave boy or girl whose value is one twentieth of the blood money of his father and the one tenth of the value of the blood money of his mother. This is to be paid to the people who inherit this child except her, for she is to inherit nothing from this.

After this, she must free a slave in atonement, if she can not she must fast for two consecutive month, and if she can't some said that she can feed poor men and some said that she can't. Those who said that she can said that she must feed sixty poor men.

91. On mentioning those who have one or more of his children die

Abi Sinan said: I buried my son Sinan and Abu Talhah Al - Khawlani was standing at the hedge of the grave, when I wanted to go out he took my hand and helped me us and said: Shall I give you good tidings? Ad - Dahhak Ibn Abd Ar - Rahman Ibn 'Uzrum related that Abu Musa Al - Ash'ari said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If

the servant's son dies Allah (Exalted is He) said to the angels: Did you take the soul of My servant's son? They said: Yes. He said: What did he say? They said: He said that he will return unto You, and He praised You. He said: Build a house in Paradise for Him, and call it: 'The house of praise'"[1].

Abu Sinan also relates: I buried a son of mine and I was still in the grave when Abu Talhah Al – Khawlani took my hand and pulled me up and said: Shall I give you good tidings. I said: Yes, do. He said: Ad – Dahhak Ibn Abd Ar – Rahman Ibn 'Uzrum related that Abu Musa Al – Ash'ari said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Allah (Exalted is He) said: O angel of death, have you taken the soul of My servant? Have you taken the soul of the pleasure of his eye and the joy of his heart? He said: Yes. He said: What did he say? He said: He praised You and reminded himself that the return is unto You. He said: Build a house in Paradise for him, and call it: 'The house of praise'".

Ibn Abbas (Allah be pleased with him and his father) said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "He who has two children who died before him would enter Paradise"[2].

Aisha (Allah be pleased with her) said: I sacrifice my father for you, what if he had one child die before him? He said: "And also the one who only has one child who dies before him, O successful one". She said: And what about those who do have no children die before them from your nation? He said: "I am the one who goes first before my nation, they will not be afflicted with one like me"[3].

Mu'awiyah Ibn Qurrah relates from his father that a man used to come to the Prophet (Prayers of Allah and His Peace upon him) with a son of his. The Prophet (Prayers of Allah and His Peace upon him) used to say to him: "Do you love him?" And the man would say: May Allah love you as I love him. The Prophet (Prayers of Allah and His Peace upon him) did not see the boy for a while and said: "What happened with the son of so and so?" They said: O Messenger of Allah, he died! The Prophet (Prayers of Allah and His Peace upon him) said: "Wouldn't you like to have him wait for you from

(1) Related by At-Tirmithi and Ahmad in "Al-Musnad", Vol. **4**, p. **415**.
(2) Related by At-Tirmithi and Ahmad in "Al-Musnad", Vol. **1**, p. **334**.
(3) Related by At-Tirmithi and Ahmad in "Al-Musnad", Vol. **1**, p. **335**.

any door of Paradise into which you enter?" A man said: Is this particularly for him or for all of us? He said: "It is for all of you"[1].

Abu 'Ubaidah Ibn Abdullah relates from his father that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who has three children die who did not reach puberty die before him then they would be a safe fortress for him from Hellfire". Abu Tharr said: I have already lost two. He said: "And also two would be the same". 'Ubay Ibn Ka'b, the master of the readers said: I have already lost one. He said: "Also one, but this is at the first shock"[2].

Muhammad who took knowledge from Waki' relates: Ibrahim had a son who learned the Holy Quran by heart at the age of eleven. He taught him plenty of the issues of jurisprudence and then the son died. I went to offer him my condolences and he said to me: I had a hidden desire for this boy to die. I said: O Abu Is - haq, you are the scholar of the world today and you say such a thing about a boy who showed great promise and learned the Holy Quran and whom you have taught the Traditions and jurisprudence? He said: Yes. I have seen a dream in which the resurrection took place, there were boys with water flagons in their hands receiving people and giving them to drink, the day was extremely hot. I said to one of them: Give me to drink from this water! He looked at me and said: Are you my father? I said: Who are you? He said: We are the young boys and girls who have died during the lifetime of our fathers, we receive them now to give them to drink, this is why I had a hidden desire for him to die.

92. On the reward of the one who had two children die

Abu Sa'id Al - Khidri (Allah be pleased with him) relates that the women said: Men have taken all of your time, O Messenger of Allah, so dedicate a day for us in which we will come to you. He gave them an appointment. After commanding them and preaching to them he said: "Any of you women who had three children die would be a veil for her from Hellfire". A woman said: How about two? For I have two dead sons. The Messenger of Allah

(1) Related by At-Tirmithi and Ahmad in "Al-Musnad", Vol. **2**, p. **226**.
(2) Related by At-Tirmithi, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **375**.

(Prayers of Allah and His Peace upon him) said: "And also two"[1].

Abu Tha'labah Al - Ashja'i relates: I said: Two sons of mine during my Islam O Messenger of Allah. He said: "He who has two sons who have died when he is a Muslim would have Allah cause him to enter Paradise through his mercy for them"[2].

Jabir Ibn Abdullah (Allah be pleased with him and his father) said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "He who has three of his children die and counts on Allah for their reward would enter Paradise". We said: O Messenger of Allah, how about two? He said: "And two". I said to Jabir: I believe if you would have said: And one, he would have said: And also one. He said: By Allah, I believe so as well[3].

93. On the reward of the one who had three children die

Az - Zubair Ibn Al - Awwam (Allah be pleased with him) relates that the Prophet (Prayers of Allah and His Peace upon him) said: "He who has three children who died in his lifetime before they reached puberty would be a veil for him from Hellfire"[4].

Amr Ibn 'Absah (Allah be pleased with him) said: The Prophet (Prayers of Allah and His Peace upon him) said: "Any Muslim man or woman who loses three of the children born from his loins and who did not reach puberty, they will be a preservation for him"[5].

Abu Wa'il relates that Ibn Mas'ud (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) made a speech to the women in which he said to them: "Any woman of you who loses three children to death will have Allah (Exalted is He) place her in Paradise". The most revered among these women said: O Messenger of Allah, how about the one who loses two, will be in Paradise? He said: "And the one who loses two will be in Paradise"[6].

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(1) Related by Al-Bukhari, Muslim, At-Tirmithi and Ahmad in "Al-Musnad", Vol. **3**, p. **34**.
(2) Related by Ibn Sa'd in his Tabaqat, Vol. **4**, p. **2**.
(3) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **306**.
(4) Related by Al-Bukhari, Muslim and Ahmad in "Al-Musnad", Vol. **2**, p. **306**.
(5) Related by Ahmad in "Al-Musnad", Vol. **4**, p. **386**.
(6) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **412**.

Anass Ibn Malik (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "He who loses three children who did not reach puberty to death would have Allah cause him to enter Paradise through the grace of His mercy"(1).

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Any Muslim who loses three children to death will not be touched by Hellfire except to fulfill the oath"(2).

He also relates that the Prophet (Prayers of Allah and His Peace upon him) said: "Any Muslim who loses three children who did not reach puberty would not be touched by Hellfire except to fulfill the oath".

He also relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Any two Muslims who lose three children who did not reach puberty to death will have Allah cause them to enter Paradise with their children through the grace of His mercy, they will be told: Enter Paradise. They would say: We will not until our parents come. They will be told so three times, they will say the same, then they will be told: "Enter Paradise with our parents"(3).

Abu Zar'ah relates that Abu Huraira said: A woman came to the Prophet (Prayers of Allah and His Peace upon him) and said to him: Supplicate for this boy for I have already buried three. He said: "You have shielded yourself powerfully against Hellfire"(4).

Umm Salim said: I was with the Prophet (Prayers of Allah and His Peace upon him) one day and he said: "O Umm Salim, any Muslim couple who lose three children to death will have cause by Allah to enter Paradise by the merit of His mercy for them". I said: And two children? He said: "And two children".

Abu Tharr (Allah be pleased with him) said: I heard the Messenger of

(1) Related by Al- Muttaqi Al-Hindi in "Kanz Al-'Ummal".
(2) Related by Al-Bukhari, Muslim, At-Tirmithi, An-Nasa'i, Ibn Majah, Malik, and Ahmad in "Al-Musnad", Vol. **1**, p. **375**.
(3) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **375** and Ibn Abi Shaybah in "Al-Musannaf", Vol. **3**, p. **353**.
(4) Related by Al-Bukhari in "Al-Adab Al-Mufrad" and "At-Tarikh Al-Kabir", Vol. **3**, p. **426**.

Allah (Prayers of Allah and His Peace upon him) say: "Any Muslim who loses three children who did not reach puberty to death will have Allah cause him to enter Paradise due to His mercy for them".

Shurahbil Ar - Rahbi said: I heard 'Utbah Ibn Abd As - Sulami say that he heard the Prophet (Prayers of Allah and His Peace upon him) say: "Any Muslim man who loses three children who did not reach puberty to death would be received by them from the eight gates of Paradise, and he would enter from any gate he likes"(1).

94. On the Reward of the one who loses four children to death

Al - Harith Ibn Aqyash said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Any Muslim couple who lose four children to death will have these children lead them to Paradise". They said: O Messenger of Allah, and what about three? He said: "And also three". They said: O Messenger of Allah, and what about two? He said: "And also two"(2).

95. On the Commandment to have patience and that patience is at the first shock

Patience is holding the self from anxiety.

In both Sahih Al - Bukhari and Sahih Muslim Abu Sa'id Al - Khidri relates that the Prophet (Prayers of Allah and His Peace upon him) said: "No one was given a gift better and more universal than patience"(3).

Ali (May Allah honor his face) said to Al - Ash'ath Ibn Qayss: You have the choice of either being patient out of faith and hope in Allah's reward or to console yourself the way beasts do.

A man of wisdom sent a letter to a man afflicted with a calamity, saying to him: If you lost what you were given, then do not lost the compensation

(1) Related by Ahmad in "Al-Musnad", Vol. **4**, p. **183**.
(2) Related by Al-Haythami in "Majma' Az-Zawa'id", Vol. **3**, p. **8**, Al-Munthiri in "At-Targhib Wa At-Tarhib", Vol. **3**, p. **78**, and Ibn Asakir in "Tahthib Tarikh Dimashq", Vol. **3**, p .**175**.
(3) Related by Al-Bukhari, Muslim Abu Dawud, At-Tirmithi, An-Nasa'i, Ad-Darimi, Malik, and Ahmad in "Al-Musnad", Vol. **3**, p. **12**.

for it, meaning Allah's reward.

A wise man once said: Despondency does not return what is lost, but it does please a gloating enemy.

Another wise man said: The heedful person would do on the first day of a disaster what the heedless would do on the fifth day.

The author, may Allah have mercy upon him, said:

It is known that the passage of time reduces the effect of disasters, this is why the Divine law considered patience as forbearance with the first shock.

Abu Musa relates that the Prophet (Prayers of Allah and His Peace upon him) went out to Al - Baqi' [the area which contains the Muslims' graveyard], saw a woman crouching by a grave and weeping. He said to her: "O Allah's servant, fear Allah and be patient". She said: O Allah's servant, I am the sad one, I am the lost one. He said: "O Allah's servant, fear Allah and be patient". She said: O Allah's servant, you have told me what you have to say, now go. The Prophet (Prayers of Allah and His Peace upon him) left her and went on his way. A Muslim man saw what happened and asked her: What did this man tell you? The woman told him what the Prophet (Prayers of Allah and His Peace upon him) said and how she replied to him. He said to her: Do you know who that was? She said: No. He said: This was the Messenger of Allah (Prayers of Allah and His Peace upon him). So she got up and went running after him until she caught up with him and said: O Messenger of Allah, I will be patient. He said: "Patience is at the first shock". He repeated it three times[1].

Aban Ibn Tha'lab said: I saw a Bedouin woman nursing her son, when he died she closed his eyes and moved aside saying: How right is it for one who was dressed in health and immersed in grace to look into his affair before he loses what he has. Another Bedouin man said to her: We kept on hearing about anxiety in women, but your forbearance is honorable. She said: Any person has a choice between forbearance and anxiety and loss of control, but the ways both lead to are vastly different. Patience is merely public self

(1) Related by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi. An-Nasa'i, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **3**, p. **130**.

– restraint, and its end is praiseworthy. As for anxiety, it does not compensate for the loss and it only adds to one's sins.

Manqussah the daughter of Zayd Al – Fawaris lost her son, he was lying dead in her lap when she said: By Allah, you going before me [to Paradise] is more loved by me than your delay behind me. My patience with your loss is better for me than loss of self – control over this loss. If parting with you is a searing heat, waiting for Allah's reward for the loss is goodness itself.

A man looked at a woman in Basra and said to her: I have never seen a face so fresh, this can only be through the lack of any trouble and sadness. She said: O Allah's servant, I have grief and sadness which no one has ever experienced. He said: And how is this? She said: I'll tell you. On the day of the Eid Al – Adha [the Eid at which sheep and cows are sacrificed] my husband sacrificed a sheep, I had two children which still did not reach puberty. The older said to the younger: Do you like to see how my father slaughtered the sheep? The younger boy said: Yes. He slaughtered him, when the screams have risen he escaped and went to the mountain, a wolf found him there and ate him. His father went out behind him and lost his way in the desert and died of thirst, so time made me single and alone. He said: And how were you patient with all this? She said: Had I known that anxiety and wailing over them would return them to me I would have spent my life grieving.

96. On that it is permissible to cry for the dead

Ibn Abbas (Allah be pleased with him and his father) said: When the Prophet's daughter Zaynab died, the women began to cry, Omar began to strike at them with his whip. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Wait, Omar". He then said to them: "Cry and do not bray like the devil". He then said: "What is from the eye and the heart is from Allah (Exalted is He) and it is a mercy. What is from the hand and the tongue is from the devil"[1].

He also relates: When the Prophet's daughter Ruqayyah died, he said: "Follow our good predecessor, 'Uthman Ibn Math'un". The women began to cry and Omar began to lash at them with his whip. The Prophet (Prayers

(1) Related by Ahmad in "Al-Musnad", Vol. 1, p. 238.

of Allah and His Peace upon him) said to Omar: "Let them cry". [then he said to the women:] "Avoid the devil's braying". Then the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Whatever emerges from the eye and is in the heart is mercy from Allah, and what is from the hand and the tongue is from the devil". The Messenger of Allah (Prayers of Allah and His Peace upon him) then sat at the edge of the grave and [his daughter] Fatimah sat beside him crying. The Prophet (Prayers of Allah and His Peace upon him) began to wipe Fatimah's eyes with his clothes out of mercy for her.

97. On that it is forbidden to strike one's self and to tear clothes at the time of affliction

Masrouq relates from Abdullah that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The ones who tear clothes, strike their cheeks, and call with the call of the Days of Ignorance are not from us"(1).

Ibn Omar (Allah be pleased with him and his father) said: I entered with the Messenger of Allah (Prayers of Allah and His Peace upon him) and his son Ibrahim was dying. The Messenger of Allah (Prayers of Allah and His Peace upon him) held him in his lap and his eyes were in tears. I said: O Messenger of Allah, do you cry and you have forbidden us to cry? He said: "It is not crying that I prohibited, I have prohibited two foolish and immoral voices: a sound at the tunes of joy, entertainment, the devil's instruments, and a sound at the time of affliction with striking one's face, tearing one's clothes and the scream of the devil. This is mercy and he who does not have mercy will not have Allah's mercy bestowed on him. O Ibrahim, if it was not a true affair, a true promise and an inescapable way, we would have been more deeply sad for you than this, and we are sad for you. The eye sheds tears and the heart is sad, but we do not say what makes the Lord angry"(2).

Muhammad Ibn Sa'd said: Umm Khallad Ibn Suwayd Ibn Tha'labah was told: Khallad was killed. She came well – dressed, they said to her: Khallad

(1) Related by Al-Bukhari, Muslim, At-Tirmithi, An-Nasa'i, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **1**, p. **386**.
(2) Related by At-Tirmithi.

was killed and you are well – dressed? She said: If I am afflicted with Khallad then I am not to be afflicted with my own life.

98. On that it is forbidden to weep loudly

Hafsah relates from Umm 'Atiyyah that she said: I was one of those who gave allegiance to the Prophet (Prayers of Allah and His Peace upon him), among the things we gave allegiance to do was not to weep loudly and not to speak to men except the ones who are directly related to us[1].

99. On the Gain of the Professional Wailer

Hamid Ibn Abd Ar – Rahman relates: I was with Al – Hassan Ibn Salih, a woman came and asked him: What do you say about a professional wailer which I have allowed to reside in my house?

He said: This is not permissible.

She went and came back later: How about what the money which she gained after she repented from this profession?

He said: She is to return it to the people she took it from.

She said: I don't know who she took it from.

He said: Give it away as alms.

She cried and all people other than Al – Hassan there cried, Al – Hassan just tapped the earth with his finger and said: Fear Allah (Exalted is He).

She said: May I spend it on my sister? May I give it to my sister?

He said: No, give it away as alms.

100. On the punishment of the wailer and the one who listens to her

Abu Malik Al – Ansari (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If the wailer does not repent before her death she will be resurrected dressed in

(1) Related by Al-Bukhari, Muslim, An-Nasa'i, and Ahmad in "Al-Musnad", Vol. **6**, p. **408**.

clothes made of molten tar" or he said: "A dress made of scabs"[1].

Anass relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The wailer will be resurrected from her grave wearing a dress made of scabs and a veil made from curses, she will put her hand on her head screaming: Woe is mine, an angel will say: Amen. Her share from Hellfire will originate from this"[2].

Abu Sa'id Al - Khidri (Allah be pleased with him) relates: "The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed both the wailer and the one who listens to her[3].

Muhammad Ibn Abi Mansur and Al-Mubarak Ibn Ali both said: Ali Ibn Muhammad Ibn Al-Allaf told us: Ali Ibn Ahmad Al-Hammami said: Abu Muhammad Ibn Al-Husseini Al-Hariri said: Abdullah Ibn Ayyub Al-Mu'addib said: Shayban Ibn Farroukh said: Bishr Ibn Abd Ar-Rahman Al-Ansari said: Abd Al-Wahab Ibn Mujahid relates from his father from Abdullah Ibn Amr, Abdullah Ibn Abbas, Abdullah Ibn Az-Zubair, and Abdullah Ibn Omar (Allah be pleased with all of them) that they said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The wailer and the women listening about her are cursed by Allah, the angels, and all the people".

Omar Ibn Shaybah relates through a chain of narration which reached from Al - Awaza'i that he said: I heard that Omar Ibn Al - Khattab (Allah be pleased with him) heard weeping over a dead man from a house. He entered with 'Anzah and beat all of them until he reached the wailer and he beat her until her veil fell off and said: Beat her, for she is a wailer and she has no respect, she does not weep for your sadness, she sheds her tears for your money, hurting your dead in their graves and your living in their houses. She prohibits patience and Allah (Exalted is He) commanded it, she promotes anxiety and Allah (Exalted is He) prohibited it.

101. On that the dead are tormented with weeping

Ibn Omar (Allah be pleased with him) said: The Prophet (Prayers of Allah and His Peace upon him) said: "The dead is tormented in his grave with

(1) Related by Muslim, Ibn Majah, and Ahmad in "Al-Musnad", Vol. **5**, p. **342**.
(2) Related by Mal-Muttaqi Al-Hindi in "Kanz Al-'Ummal".
(3) Related by Abu Dawud and Ahmad in "Al-Musnad", Vol. **3**, p. **65**.

people wailing and weeping over him"[1].

Asiad relates from Abu Asiad from Musa the son of Abu Musa Al – Ash'ari that his father said: The Prophet (Prayers of Allah and His Peace upon him) said: "The dead man is tormented by the living people's weeping over him. If the wailer begins to cry: O my aid! O my life! O the one who used to dress me! The dead man is then pulled and told: Are you her aid? Are you her life? Are you the one to dress her?"[2]

If someone says: What is the fault of the dead man? The answer is that Aisha (Allah be pleased with her) said: When the Messenger of Allah (Prayers of Allah and His Peace upon him) passed by a Jewish man's grave, he said: "The man in this grave is being tormented while his family weep for him". She then recited Allah's saying: "No bearer of burdens can bear the burden of another" [Surah of the Night Journey: **15**].

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [سورة الإسراء: **15**].

This form of torment, then, can either refer to the one who made it part of his will for this to be done for him, or the cause of his torment is his own sin and then saying: "Are you her aid? Are you the one to dress her" would be a form of increasing the scolding for him.

102. On prohibiting women from following funerals

Amer Ash – Shu'abi relates that Anass Ibn Malik (Allah be pleased with him) said: A man from Al – Ansar perished, so we went to the funeral with the Messenger of Allah (Prayers of Allah and His Peace upon him). When we reached its place we saw women sitting at the house's door, he said to them: "Peace upon you". They said: And Peace upon you, O Messenger of Allah! He said to them: "What causes you to sit here?" They said: We wait for this funeral. He said: "Will you carry it among those who carry it?" They said: No. He said: "Will you lower the coffin down to the earth?" They said: No. He said: "Will you put earth over it among those who will do so?" They said: No. He said: "Then go back carrying the burden of this action not its

(1) Related by An-Nasa'i and Ahmad in "Al-Musnad", Vol. **1**, p. **26**.
(2) Related by Ahmad in "Al-Musnad", Vol. **4**, p. **414**.

reward". Then he said: "Women have no share of the funeral"[1], meaning that they have no reward in following the funeral.

Abdullah Ibn Omar (Allah be pleased with him and his father) said: While we were walking with the Messenger of Allah (Prayers of Allah and His Peace upon him) he saw a woman which at first we did not believe he knew her. When he reached the middle of the way, he stopped until she reached him and its was Fatimah, the Messenger's daughter. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "What brought you out of your house, Fatimah?" She said: I came to the family of this dead man and I asked Allah to have mercy on their dead and to console them. He said: "Perhaps you have went out to the burial with them?" She said: Allah forbid that I do such a thing after I heard you say what you said about this issue. He said: "Had you gone then you would not have seen Paradise until your father's grandfather sees it"[2].

Abdullah Ibn Omar also relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) saw his daughter Fatimah (Peace upon her) and said: "Where did you come from, O Fatimah?" She said: I came from this man's funeral. He said: "Did you reach the burial with them?" She said: No, how can I do that after hearing you say what you said. He said: "By the One Who holds my soul in His hand, had you reached the burial with them then you would not have seen Paradise until your father's grandfather sees it".

Hafsah relates from Umm 'Atiyyah that she said: We were forbidden to follow the funerals but without insistence [on that prohibition].

Hisham relates from Hafsah that she said: Some of her brothers would die and she would not follow his funeral, not to the mosque and not to the graveyards.

Alqamah Ibn Qayss said: Prevent women from following funerals, if they refuse then throw stones at them, if they still insist then put the funeral down until they go.

103. On that the one who visits graves often is cursed

Ibn Abbas (Allah be pleased with him and his father) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the

(1) Related by Ibn Majah.
(2) Related by Abu Dawud, An-Nasa'i and Ahmad in "Al-Musnad", Vol. **2**, p. **169**.

women who often visit graves and who build mosques and lanterns over them[1].

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "May Allah curse the women who often visit the graves"[2].

He also said: The Messenger of Allah (Prayers of Allah and His Peace upon him) cursed the women who often visit graves.

104. On the reward of the one who leaves a good son behind him

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If the human being dies then all of his acts end except three: a running charity, a beneficial form of knowledge, or a good son who will supplicate Allah for him"[3].

There is a tradition stating that the servant [after his death] would be given clothes with such adornment that the whole world would not be able to stand their beauty. He would ask: How did this come to be into my reward? It would be said: Your son has recited the whole of the Quran after your death.

One of the predecessors said: I saw in my sleep a graveyard, its people came out from the graves picking up certain things, there was a good man among them sitting on his grave without standing up or picking up anything. I said to him: What are these things they are picking up? He said: People supplicating for mercy for them. I said: Why aren't you picking up with them? He said: Because I have a son who is reciting the Holy Quran and giving its reward to me as a gift, this makes me needless of picking up with them. After a while, I saw this graveyard and its people picking up, and the man was with them picking up also, I asked him about his state and he said: I was needless through what my son sends to me, now the boy has died and I am in need to pick up with them.

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(1) Related by Abu Dawud, At-Tirmithi, An-Nasa'i and Ahmad in "Al-Musnad", Vol. **1**, p. **229**.
(2) Related by At-Tirmithi and Ibn Majah and Ahmad in "Al-Musnad", Vol. **2**, p. **337**.
(3) Related by Muslim, Abu Dawud, At-Tirmithi, An-Nasa'i and Ahmad in "Al-Musnad", Vol. **2**, p. **316**.

105. On the Mourning of the woman whose husband dies

The Prophet's wife Umm Salamah relates that he said: "Let every woman whose husband dies cease to wear red clothes and jewelry, and cease to wear henna and kohl"[1].

Asma' the daughter of 'Umayss said: When Ja'afar died the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Do not wear [these things] for three days and then do as you please".

Chapter: A mourning period is necessary for the waiting period for death. There are two views about if this is necessary for the woman divorced in an irrevocable manner. This period is incumbent on all of the Muslims, non - Muslims, old women, and young women. The meaning of mourning is not to wear any adornment which calls to sexual intercourse such as jewelry, perfume, hair dye, henna, black kohl, colored clothes such as red, yellow, pure green and pure blue. As for the darkly colored clothes to prevent dirt such as dark blue and black clothes, these are permissible.

The one whose husband dies is to spend her waiting period in the house in which the waiting period became obligatory for her while she is in it. She is not to go out unless a needs call her to go out such as its owner moving her out or if she feared for herself, then she is to move to the nearest place possible to that place. She is permitted to go out at day but not at night. As for the woman who was irrevocably and finally divorced [so that her divorcee can not remarry her until she marries another man and becomes divorced from him], a waiting period is neither obligatory for her in her house of divorce nor is moving away from it and waiting in another house.

A woman is not permitted to have a mourning period longer than three days other than her husband. Safiyyah the daughter of Abu 'Ubaid relates that one of the Prophet's wives said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "No woman who believes in Allah and the Day of Judgment may mourn any dead man for more than three days except her husband, for she is to mourn for him for four months and ten days"[2].

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(1) Related by Muslim, Abu Dawud, At-Tirmithi, An-Nasa'i and Ahmad in "Al-Musnad", Vol. **2**, p. **316**.

(2) This Tradition was related in several ways by Al-Bukhari, Muslim, Abu Dawud, At-Tirmithi, An-Nasa'i, Ibn Majah, Ad-Darimi, Malik, and Ahmad in "Al-Musnad", Vol. **6**, p. **37**.

It is related in both Sahih Al – Bukhari and Sahih Muslim that Zaynab the daughter of Umm Salamah went to Umm Habibah, the Messenger's wife, when her father Abu Sufian died, it was the third day of his death. Umm Habibah called for some perfume and she rubbed a little girl with it, then she rubbed her own neck and said: By Allah, I have no need for perfume, but I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "It is not permissible for a woman who believes in Allah and the Day of Judgment to mourn for a dead man above three days except for a husband, she is to mourn for him for four months and ten days".

Zaynab also relates that she came to [the Prophet's wife] Zaynab the daughter of Jahsh when her brother died. She called for some perfume and said: By Allah I have no need for perfume, but I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "It is not permissible for a woman who believes in Allah and the Day of Judgment to mourn for a dead man above three days except for a husband, she is to mourn for him for four months and ten days".

106. On the Reward of the Woman if her husband leaves her a widow and she becomes occupied from remarrying through raising her children

'Awf Ibn Malik (Allah be pleased with him) relates that the Prophet (Prayers of Allah and His Peace upon him) said: "A dark cheeked woman who was widowed but persevered in raising her children would be like those two in Paradise" and he joined his index and middle fingers together[1].

The author said: He pointed out "dark cheeked" as she puts on no makeup as she left the thought for marriage.

107. On that the woman is returned to her husband in Paradise if she does not marry after him

Aisha (Allah be pleased with her) said: The Prophet (Prayers of Allah and His Peace upon him) said: "The woman belongs to the last of her husbands"[2].

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(1) Related by Abu Dawud and Ahmad in "Al-Musnad", Vol. **6**, p. **29**.

(2) Related by Ibn Hajar in "Al-Matalib Al-Aliyah", Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", Al-Albani in "Al-Silsilah As-Sahihah", Al-Khatib Al-Baghdadi in "Tarikh Baghdad", Vol. **9**, p. **228**, and Al-'Ajluni in "Kashf Al-Khafa", Vol. **2**, p. **410**.

The husband of Salma, the daughter of Jabir, was martyred, she came to Abdullah Ibn Mas'ud and said: I am a woman whose husband was martyred, men, since then, have asked for my hand in marriage and I refused to marry until I meet him, would you believe that if we meet there I will be one of his wives? He said: Yes. A man with him said: I did not see you say such a thing since we began sitting with you. He said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "The fastest of my nation to follow me is a woman from Ahmas"(1).

Umm Ad - Darda' (Allah be pleased with her) once said: O Allah, Abu Ad - Darda' asked for my hand in marriage in this world and he married me in it, O Allah I ask for his hand in marriage from You and ask You to marry me to him in Paradise. Abu Ad - Darda' said: If you want this and I was the first to die then do not marry after me. She said: No, by Allah, I will not marry anyone in this world until I marry Abu Ad - Darda' by Allah's will and permission in Paradise.

'Urwah Ibn Ruwaym Al - Lakhmi said: When Moses (Peace upon him) lay on his deathbed, his wife said to him: Ask Allah to marry us in Paradise. He said: If you want this then do not marry after me, and eat only from your own effort. Later, she used to wear a mask on her face so that the harvesters would not mingle with her, and once she felt this is happening she would leave it. It is also added to what Moses (Peace upon him) said: "For the woman belongs to the last of her husbands".

108. On the commandment of making great effort and diligence and preparing for death before its occurrence

Abu Huraira (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Anyone who dies must fall into regret". They said: What does he regret, O Messenger of Allah? He said: "If he was doing good deeds he would regret not having done more, and if he was doing evil deeds he would regret not having repented"(2).

Tariq Ibn Abdullah Al - Muharibi said: The Messenger of Allah

(1) Related by Ahmad in "Al-Musnad", Vol. 1, p. 403.
(2) Related by At-Tirmithi.

(Prayers of Allah and His Peace upon him) said to me: "O Tariq, prepare for death before death"[1].

109. On the Merit of the Good and Pious Woman and on her reward

Abu Huraira (Allah be pleased with him) said: The Prophet (Prayers of Allah and His Peace upon him) said: "The woman is married for four reasons: Her money, her family, he beauty, and her religion, so gain the one which has religion may Allah bless your hands"[2].

Isma'il Ibn Muhammad Ibn Sa'd Ibn Abi Waqqas relates from his father from his grandfather that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "One of the causes of a human being's bliss is a good woman"[3].

Abd Ar - Rahman Ibn 'Awf (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "If a woman performs the five prayers, fasts the month of Ramadan, preserves her chastity, and obeys her husband then she would be told: Enter through any gate of Paradise you like"[4].

Abdullah Ibn Amr Ibn Al - 'As (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "This world in its entirety is but provisions, and the best of provisions is the good woman"[5].

He is also related that the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "This world is but provisions, none of the provisions of this world is better than a good woman".

Isma'il Ibn Muhammad Ibn Sa'd Ibn Abi Waqqas relates from his

(1) Related by Al-Hakim in "Al-Mustadrak", Vol. **4**, p. **312**, At-Tabarani in "Al-Mu'jam Al-Kabir", Vol. **8**, p. **376**, Al-Haythami in "Mu'jam Az-Zawa'id", Vol. **10**, p. **309**, Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal", Az-Zubaydi in "Ithaf As-Sadah Al-Muttaqin", Vol. **10**, p. **230**, and "Al-'Uqayli in "Ad-Du'afa'", Vol. **1**, p. **105**.
(2) Related by Al-Bukhari, Abu Dawud, An-Nasa'i, Ibn Majah, Ad-Darimi, and Ahmad in "Al-Musnad", Vol. **2**, p. **428**.
(3) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **168**.
(4) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **191**.
(5) Related by Muslim, An-Nasa'i, and Ahmad in "Al-Musnad", Vol. **2**, p. **168**.

father from his grandfather that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "There are three things which are parts of a human being's bliss: the good woman, the good habitation, and the good ride. Three things are parts of a human being's affliction: the bad woman, the bad habitation, and the bad ride"(1).

Ya'la Ibn Munbih said that a man had a wife at the time of the Messenger of Allah (Prayers of Allah and His Peace upon him). The woman was good and pious, whenever the man would enter to her, she would say: I welcome my master and the master of my household, if your concern is the Hereafter then may Allah increase your concern. And it was this world then know that Allah (Exalted is He) will bestow sustenance and beneficence to you. He came to the Prophet (Prayers of Allah and His Peace upon him) and told him what she says. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "She has half the reward of the one going to war for the sake of Allah, she is one of Allah's workers".

Kuthayyir Ibn Murrah relates about Ibn Omar that he said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The indecency of a libertine woman is like the indecency of a thousand libertine men, whilst the goodness of a pious woman is like the actions of seventy veracious men"(2).

Ka'b Ibn 'Ajrah (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Shall I tell you which men among you are the people of Paradise?" They said: Yes, O Messenger of Allah. He said: "The Prophet is in Paradise, the Veracious man is in Paradise, the martyr is in Paradise, and the man who visits his brother at the edge of the town just for the sake of Allah is in Paradise. Shall I tell you who your women in Paradise are?" They said: Yes, O Messenger of Allah. He said: "The one who bears many children and has plenty of love and intimacy, the one which would – if she transgressed against him – say: Here is my hand in your hand, I will not sleep until you are pleased"(3).

(1) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **168**.
(2) Related by Al-Muttaqi Al-Hindi in "Kanz Al-'Ummal" and Abu Nu'aym in "Hilyat Al-Awliya'", Vol. **6**, p. **101**.
(3) Related by At-Tabarani in "Al-Mu'jam Al-Kabir", Vol. **12**, p. **59** and Al-Haythami in "Majma' Az-Zawa'id", Vol. **4**, p. **312**.

Zayd Ibn Ali Ibn Al – Hussein relates from his father, from his grandfather Ali that the Prophet (Prayers of Allah and His Peace upon him) said: "Shall I tell you about your women among the people of Paradise?" They said: Yes, O Messenger of Allah. He said: "The one who bears often and has plenty of intimacy, if she makes him angry she would say: My hand in your hand, I will not sleep until you are pleased with me".

Ali (Allah honor his face) said: There are four types of women: The forgiving one, the loud one, the evil woman who bore children to a man and he does not know how to get rid of her, and the one who gathers the family and collects it with her love.

Zand Ibn Murrah said: The libertine women is like a thousand libertine men, and the good pious woman would have as much as the actions of a hundred veracious men written for her.

Zayd Ibn Aslam said: The woman who raises prayer, pays the *Zakat* and preserves her chastity is like the one who goes to war for the sake of Allah.

Muhammad Ibn Wasi' (May Allah have mercy upon him) said: Muslim Ibn Yassar said: I have never felt happy for a man as much as I felt happy for him for three things: a good wife, a good neighbor, and a spacious lodging.

110. On the Faith of the Previous Women who were advanced in honor, virtue and knowledge

Know that once the virtue of a certain people is mentioned, it would be like an encouragement for the one who has resolve and scolding for the one who is lacking in it and a guidance for the one seeking it. Now I will mention the most distinguished of the women who were advanced in virtue, and I will begin with a group of the ancient ones. Then a number of the Prophet's women companions, and then a number of the ones who had virtues such as knowledge, honor, acts of devotion, or generosity, and Allah is the One who grants success.

On Mentioning a number of the ancient ones

111. Sarah, Abraham's wife (Peace upon him)

When Abraham (Peace upon him) was delivered from the fire, a number of people believed in him when they saw this sign from him. One of

them was his cousin Sarah so he married her. His uncle who was her father was Haran, it was he who built the city in the Levant still named after him.

As – Saddi said: Sarah was a king's daughter, she accused her people of falsity in their religion, so Abraham married her and took her out of Harran until he came to Egypt. The ruler of Egypt at that time was one of the first Pharaohs and she was one of the most beautiful people, she was described to the Pharaoh and he sent her.

Abu Huraira said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Abraham entered a city which had a tyrant of a king. It was said: Abraham has entered the city with a woman who is one of the most beautiful women. So the Pharaoh sent her to him: Who is this with you? Abraham said: My sister. The Pharaoh said: Send her to me. So he sent her to him and told her: Do not call me a liar, I have told him that you are my sister, by Allah there are no believers on this earth except you and me. When she was brought to him, he went to her, she performed the ablution and began to pray and supplicate saying: O Allah, if You know that I have believed in You and in Your Messenger and preserved my chastity except from my husband then do not permit this infidel to have his way with me. The Pharaoh's feet were stuck to the ground.

Abu Az – Zannad said: Abu Salamah related from Abu Huraira (Allah be pleased with him) that she said: If he dies they will say: She killed him. He was delivered from this yet he came to her a second time, she said again: O Allah, if You know that I have believed in You and in Your Messenger and preserved my chastity except from my husband then do not permit this infidel to have his way with me. The Pharaoh's feet were stuck to the ground again. On the third or fourth time he said: You have sent me a demon, send her back to Abraham and give her Hagar. When she returned to him she said: Did you feel that Allah has undermined the infidel's plot and made one born of him a servant?

The author, may Allah have mercy on him, said:

Sarah died in the Levant at the age of **127**.

112. Asia the daughter of Muzahim

She believed in Moses (Peace upon him), Pharaoh found out and tormented her. Abu Huraira (Allah be pleased with him) said: Pharaoh

ordered wedges hammered into her hands and feet, when they left her alone the angels would place their wings over her to shade her, she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden" [Surah of the Prohibition: **11**].

﴿رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ﴾ [سورة التحريم: **11**].

Allah revealed her house in Paradise to her so that she saw it before her death.

Ibn Abbas (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The best of the women of Paradise are Khadijah the daughter of Khuwaylid, Fatimah the daughter of Muhammad, Mariam the daughter of Imran, and Asia the daughter of Muzahim"(1).

113. Pharaoh's daughter's hairdresser

Ibn Abbas (Allah be pleased with him and his father) said: When the Messenger of Allah (Prayers of Allah and His Peace upon him) went on the night journey, he smelled a very beautiful smell, he said: "O Gabriel, what is this beautiful smell?" He said: This is Pharaoh's daughter's hairdresser, she was combing the daughter's hair and the comb fell from her hand and she said: In the Name of Allah. Pharaoh's daughter said: Do you mean my father? She said: No, I mean my Lord and your father's Lord. She said: Shall I tell my father about this? She said: Yes. She told her father and he called for the woman and her children to be executed. The woman said: I have one thing to ask from you. He said: What is this? She said: For you to place my bones near to my children's bones and to bury us all together. He said: This is yours, consider it a right of yours. He cast her children one by one into a pot of boiling oil until the last of her children, who has still a suckling baby, said: Persevere, mother, for you are right. Then she was dropped into the oil with her son"(2).

(1) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **322** and Al-Hakim in "Al-Mustadrak:, Vol. **3**, p. **160**.
(2) Related by Ahmad in "Al-Musnad", Vol. **1**, p. **309**.

114. Mariam (Mary) the daughter of 'Imran

Her mother Hanna saw a bird looking after its chick so she yearned for a child and thus she became pregnant with Mary. She vowed to dedicate the child of this pregnancy to the temple, and when she gave birth to Mary Zachariah was her guardian, whenever he would enter to her place he would find the summer's fruits in the winter and the winter's fruits in the summer. She would say to him: It is from Allah. After she came of age, she went out one day to fetch water from a waterwheel, Gabriel (Peace upon him) was there and he blew into her dress one time and she became pregnant with Jesus [(Issa) Peace upon him].

Ibn Abbas said: She gave birth at the morning of the passage of eight months. Al – Hassan said: Her labor lasted for nine hours. She lift six years after Jesus was lifted, and she died when she was over fifty.

115. Zarqa' Al - Yamamah

Her country was called: "Al – Yamamah" after her, she is one of the daughters of Luqman Ibn 'Ad. She had the strongest sight known for a human being. It is related that the army of Hassan Ibn Taba' marched on them so that only three days' distance separated them and she saw them. Hassan used a trick of giving each man a tree and to move under it. She said: I swear by Allah either the tress are moving on you or Himyar's horses are attacking. They did not believe her and made no preparations so Hassan surprised them in the morning and overran them. He captured her and plucked her eyes out to see that there were veils of kohl in them. The strength of this woman's sight is considered exemplary.

She looked at a flock of doves one day, there were sixty six doves and she had one dove with her, she said: I wish that these doves and half of them would join my dove making them one hundred doves. [The ancient Arab poet] An – Nabighah spoke to An – Nu'man and said:

Be wise like the land's girl when she looked

To quick doves going to their homes

And she said: I wish those doves were ours

In addition to our dove and half of them.

116. One of the Women of the Children of Israel

Wahb Ibn Munbih relates: A woman from the children of Israel called Sarah was brought to a king who used to force people to eat pork. He called the eldest son and put some pork in front of him and said: Eat. The lad said: I would not eat something which Allah (Exalted is He) made forbidden for me. He ordered his hands, his legs, and all of his limbs severed one after the other until the lad died.

Then he called the next lad and said: Eat. The lad said: I would not eat anything which Allah (Exalted is He) made forbidden for me. The king ordered a brass cauldron to be filed with oil, it was boiled and them he cast the lad into it.

Then he called the next lad and said: Eat. He said: You are too low in Allah's sight so as to disobey Him for you and eat something which He has forbidden. The king laughed and said: Do you know why he insulted me thus? He did this so that I would be angry and kill him quickly so as to be spared the torment. Then he ordered the skin of his neck, face, and head flayed.

He kept on killing each of them in a way other than his brother until only the youngest of them remained. The king turned to him and to his mother and said: You have seen what I do, so take your son and convince him to eat one morsel and I will allow him to stay alive for you. She said: Yes. They allowed her to go to a place where she can be alone with her son and she said to him: My son! I had a right with to each of your brothers and I have two with you, for I have breastfed all of them for two years, but your father died when I was pregnant with you and I pitied your weakness so I breastfed you for four years. I ask you by Allah and by the right I have upon you not to eat something which Allah has made forbidden for you so that you will not meet the Day of the Resurrection without being with your brothers. The boy said: I thank Allah that He made me hear this from you, I feared that you will want me to eat what Allah had forbidden me to eat.

She took him to the king and said: Here he is, I told him what you want and offered him what you said. The king ordered him to eat but the boy said: I will not eat something which Allah (Exalted is He) has forbidden me to eat. The king then killed him and then said to the mother: I find myself

pitying what you saw today, damn you! Eat one morsel and I will give you what you want and give you what you like. She said: Would I gather losing all of my children with disobeying Allah? If I live after them I would not want this life, I would never eat anything which Allah has made forbidden for me. So the king killed her.

117. The Story of another Israelite woman

Abd Al - Aziz Ibn Abi Rawwad said: I heard that there was a worshipper who was at the time of the children of Israel performing many acts of devotion. One day he saw in his sleep that someone told him that so and so is your wife in Paradise. He woke up saying: So and so? And what does she do? He came to her and said: I wanted to be your guest for three days and three nights. She told him that he is welcome. He stayed these three days and three nights in her residence, he would hold vigils all night while she slept, he would fast the day while she ate normally, and when the tree days passed he said to her: Don't you have any actions other than these? What is the action which you rely on the most in your relationship with Allah? She said: My brother, by Allah I have no actions other than these, but there is not quality which I rely on in my relationship with Allah. He said: And what is this quality? She said: When I am at a time of hardship, I do not wish to be at a time of luxury. When I am hungry, I do not wish to be full. When I am in the sun I do not wish to be in the shade. And when I am in the shade I do not wish to be in the sun, and if I am sick I do not wish to be in good health. He said: What quality is this! This is truly beyond the capability of worshippers.

Al - Harith Ibn 'Awf said to Kharijah Ibn Sinan: Would anyone refuse me if I ask for his daughter's hand in marriage? He said: Aws. Al - Harith said to his boy: Let us go to him. They went until they reached Aws, when Aws saw Al - Harith Ibn 'Awf he said to him: Welcome, Harith, what brings you? He said: I came to ask for your daughter's hand in marriage. He said: No way! And then Aws went without talking to him. Aws entered to his wife's room and he was feeling angry, his wife was from the tribe of 'Abs. she said: to him: Who was that man who stood there and did not stay with you for long? He said: This is Al - Harith Ibn 'Awf, the master of the Arabs. She said What is the matter with you? Why didn't you invite him in? He said: Because he turned into a fool when he came to me asking for my daughter's hand in

marriage. She said: If you don't give your daughter's hand to the master of the Arabs, then who will you give her to? He said: This is how things turned out to be. She said: Then fix this situation which happened with you. He said: How can I do that? She said: Follow him and ask him to come back, tell him that he came to you at an hour in which you were angry. Aws followed Al – Harith and Al – Harith returned happy. Aws called his wife and said: Tell my eldest daughter to come here. She came and Aws addressed her saying: My daughter! This is Al – Harith Ibn 'Awf, one of the noble Arab masters, he came to me to give him one of my daughters as his wife, I wanted you to be his wife. She said: Don't marry me to him, for I am not his cousin so as he would preserve my right and know my value and he is not your neighbor so as to feel ashamed from you. I fear that if he sees anything he hates from me then he will divorce me. He called the youngest daughter and told her the same thing, she said: I am the one with the beautiful face and generous hand, if he divorces me may Allah not replace me with anything good for him. Aws came out to Al – Harith and said: I give you the hand of Bahiyyah the daughter of Aws. He then ordered his wife to prepare the girl and ordered a tent to be raised for them.

Kharijah continues the story: Al – Harith came out to us and I asked him: Did you do your business with her? He said: No, by Allah. I said: And how is this? He said: When I extended my hand to her, she said: Stop it! How can you do this here between my family and my brothers? This, by Allah can not happen. We moved on our way and travelled as long as Allah willed us to travel and he stayed with her at one side of the way. Then we followed him and I said: Did you finish your business? He said: No, by Allah. I said: And why is this? He said: She told me: Do we do it this way like slave girls and girls gained through war? No by Allah, not until you slaughter camels and sheep and invite the Arabs and do what is to be done with someone like me. I said: By Allah, I see a resolve and an intellect in this woman. We then moved into our country and he brought the camels and the sheep and then entered to her. He went out later and I asked him: Did you finish your business? He said: No. I said: Why? He said: I entered to her and said: We brought what you wanted. She said: By Allah, I was told about your honor and nobility things which I do not see in your actions. I said: How is this? She said: Are you free to sleep with women while the Arabs are murdering each other? – and these events took place during the war between 'Abs and Thibyan – so I said: What would

you have me do? She said: You go to these people and make peace between them, and then come to me, for I am not going anywhere. I said: I told you that I see a resolve and an intellect in this woman. We went out and made peace between them and carried the blood money in their stead, we had to give three thousand camels in three years. We emerged from this with the best reputation. Zauhayr Ibn Abi Salma said:

You have saved Abs and Thubyan after they annihilated each other and exchanged the perfume of death with each other

On Mentioning the Women Companions We selected

118. On mentioning Khadijah (Allah be pleased with her)

Isma'il Ibn Abi Khalid relates from Ibn Abi Awfa that he said: I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Give Khadijah the daughter of Khuwaylid the good tidings of a house in Paradise made from pearls in which there is neither noise nor toil"(1).

Abdullah Ibn Ja'afar relates: I heard Ali (Allah honor his face) say: The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "The best of its women is Mariam the daughter of Imran, and the best of its women is Khadijah"(2).

Aisha (Allah be pleased with her) relates: The Messenger of Allah (Prayers of Allah and His Peace upon him) would almost always not leave the house without mentioning Khadijah and praising her well. He mentioned her one day and jealousy burnt in me so I said: Wasn't she but an old woman whom Allah replaced for you with who is better than her? He became so angry that the hair on his head shook with anger, then he said: "No, by Allah, Allah did not replace her with who is better than her. She had faith when all people were infidels, she believed me when all people called me a liar, she consoled me with her money when all people deprived me, and Allah gave me offspring from her whilst, He deprived me offspring from other women".

(1) Related in several ways by Al-Bukhari, Muslim, At-Tirmithi, and Ahmad in "Al-Musnad", Vol. **1**, p. **205**.
(2) Related by Al-Bukhari and At-Tirmithi.

I said to myself: I will never mention her in a bad way ever again[1].

119. On mentioning Fatimah (Peace upon her)

Ali (Allah honor his face) said: I have married Fatimah without owning anything between the two of us except for sheep skin at which we sleep at night and which we'd place on the camel during the day. There was no one to serve the two of us except her, and when the Messenger of Allah (Prayers of Allah and His Peace upon him) gave her to me in marriage he sent me with her a cloth and a pillow stuffed with sponges, two grinding hand mills, a pale for water, and two vessels. She grinded with the mills until this affected her hands, she fetched with the goatskin until this affected her neck, she dusted the house until dust stuck to her clothes, and she lit under the cauldron until her clothes become dirty.

120. On mentioning Aisha (Allah be pleased with her)

Aisha (Allah be pleased with her) once said: O Messenger of Allah, would you not give me a title? He said: "Take the title of your son" meaning her nephew, Abdullah Ibn Az – Zubair. So she used to be called: Umm Abdullah[2].

On Mentioning Aisha's Vision of Gabriel (Peace upon him):

Abu Salamah relates: Aisha said: I saw the Prophet (Prayers of Allah and His Peace upon him) putting his hand on the head of Dihya Al – Kalbi's horse and speaking to him. I said: O Messenger of Allah, I saw you putting your hand on the head of Dihya Al – Kalbi's horse and speaking to him. He said: "Have you seen him?" I said: Yes. He said: "That was Gabriel, and he greets you". I said: And Peace upon him and Allah's mercy and His blessings, may Allah reward him for the good companion he is and the good guest he is[3].

On mentioning Aisha's devotion and diligence (Allah be pleased with her):

Abd Ar–Rahman Ibn Al–Qassim relates from his father that he told

(1) Related by Ahmad in "Al–Musnad", Vol. **1**, p. **118**.
(2) Related by Ahmad in "Al–Musnad", Vol. **1**, p. **186**.
(3) Related by Ahmad in "Al–Musnad", Vol. **6**, p. **75**.

him: Aisha (Allah be pleased with her) used to fast all days of the year except the days of the two Eids.

Al – Qassim said: When I would go early in the day, the first house, I would always begin with, was that of Aisha, I would visit her and greet her. I went one day and found her standing, performing a supererogatory prayer and reciting: "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind" [Surah of the Mount: **27**].

﴿ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴾ [سورة الطور: **27**].

She would supplicate, weep and repeat it, I stayed there until I grew bored. I went to the market for my needs and when I came back she was standing as she was, praying and weeping.

On mentioning Aisha's generosity (Allah be pleased with her):

Abdullah Ibn Az – Zubair (Allah be pleased with him and his father) said: I have never seen two women more generous than Aisha and Asma', but their generosities are different. Aisha used to collect and save money and when she has enough she would divide it among people, as for Asma', she would never hold anything until the next day.

On mentioning Ibn Abass' praise for the mother of the faithful Aisha (Allah be pleased with her):

Abdullah Ibn Abi Malikah relates that Aisha's servant told him: Abdullah Ibn Abbas came asking permission to see Aisha (Allah be pleased with her), I went in and there was her nephew Abdullah Ibn Abd Ar – Rahman sitting near her head. I said: Ibn Abbas asks for permission to go in. Aisha (Allah be pleased with her) was sick and dying, but nonetheless her nephew lowered himself to near her head and told her: Ibn Abbas came. She said: This is not the time for Ibn Abbas. He said: Mother, Ibn Abbas is one of your pious sons, he wants to greet you and bid you farewell. She said: Permit him to come in if you like. I let him in, and when he sat down he said: Rejoice, for nothing separates you from meeting Muhammad (Prayers of Allah and His Peace upon him) and the loved ones but this spirit separating from this body. You were the most loved of the Messenger's women to the Messenger of Allah (Prayers of Allah and His Peace upon him), and the Messenger of Allah (Prayers of Allah and His Peace upon him) only loved what is good.

Your necklace fell off on the night of Al - Abwa' and the Messenger of Allah (Prayers of Allah and His Peace upon him) sent people to fetch it, they did not have water so Allah (Exalted is He) revealed His saying: "then take for yourselves clean sand or earth" [Surah of the Table: **6**].

﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [سورة المائدة: **6**].

This permission given to the entire nation was all because of you. Allah revealed you innocence from above seven heavens and the Holy Spirit brought it, so in every mosque of Allah in which Allah is remembered your innocence is recited day and night. She said: Leave me be, Ibn Abbas, for I wish as if I was nothing.

121. On mentioning Hafsah the daughter of Omar (Allah be pleased with her)

The author, may Allah have mercy upon him, said:

The Messenger of Allah (Prayers of Allah and His Peace upon him) married her after the battle of Badr, then he divorced her. Gabriel said to him: Take Hafsah back, for she fasts often and holds vigilance at night often and she is your wife in Paradise. Another way of relating this Tradition states that he wanted to divorce her and Gabriel told him this[1].

122. On mentioning Zaynab (Allah be pleased with her)

Anass Ibn Malik said: Zaynab the daughter of Jahsh used to pride herself over the other wives of the Prophet (Prayers of Allah and His Peace upon him) and say: Allah has determined my marriage from the heaven. The Prophet (Prayers of Allah and His Peace upon him) made a feast of bread and meat for that marriage. The people were sitting in the house and the Prophet (Prayers of Allah and His Peace upon him) went out for a while and then came back to find the people still sitting, he was angered by this and it was known from his face, so the Verse about veiling was revealed[2].

123. On mentioning Umm Salamah, the Prophet's wife

Thabit said: Umm Salamah's son relates: Abu Salamah came to Umm Salamah and said: I have heard words from the Messenger of Allah (Prayers

(1) Related by Abu Dawud, Ibn Majah, and Ad-Darimi.
(2) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **223**.

of Allah and His Peace upon him) which I loved so much, I can not think of anything equal to them. I heard the Messenger of Allah (Prayers of Allah and His Peace upon him) say: "Anyone who is afflicted by a calamity and says during it: 'We belong to Allah and unto Allah shall we return, O Allah, I seek the reward of this calamity of mine with you, O Allah, give after it something which is better than it' shall be given by Allah (Exalted is He)".

Umm Salamah then continues the story: When I was afflicted with the loss of Abu Salamah, I said: O Allah, give me after him one who is better than him. Then I said to myself: And who is better than Abu Salamah? Isn't he like and like that? Then the waiting period passed and Abu Bakr sent to her asking for her hand in marriage and she refused him. Then the Messenger of Allah (Prayers of Allah and His Peace upon him) sent to her asking for her hand in marriage, she said: I welcome the Messenger of Allah, but I have three problems: first: I am an extremely jealous woman, second: I have plenty of children, and third: none of my male guardians are here to give my hand in marriage. Omar was outraged by her rejection for the Messenger of Allah (Prayers of Allah and His Peace upon him) in a manner he was not outraged when she rejected him and he came to her house and said: Are you the one who rejected the Messenger of Allah (Prayers of Allah and His Peace upon him) in the manner that you did? She said: O son of Al - Khattab, I have this and that problem. The Messenger of Allah (Prayers of Allah and His Peace upon him) came to her, he said: "As for your jealousy which you mentioned, I ask Allah (Exalted is He) to remove it from you, as for your children, Allah (Exalted is He) will spare you their responsibility, and as for what you mentioned about the lack of any male guardians to give your hands in marriage, none of these guardians present or absent hates me". She said to her son: Give the Messenger of Allah (Prayers of Allah and His Peace upon him) my hand in marriage. He did. Then the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "I have not given you less than what I gave another of my women?"

Thabit here asked Umm Salamah: And what did he give her? She said: He gave her two jugs then the Messenger of Allah (Prayers of Allah and His Peace upon him) came to her. When she saw him she put Zaynab, the youngest of her daughters in her lap. Ammar Ibn Yasser then came in a harry before the Prophet (Prayers of Allah and His Peace upon him) and

took the girl from her and said: Give me this youngling which prevented the Messenger of Allah (Prayers of Allah and His Peace upon him) from his need. And the Messenger of Allah (Prayers of Allah and His Peace upon him) entered to his wife.

She was among women as if she was not one of them, she did not find in herself the jealousy which the find[1].

124. On mentioning Safiyyah, the Prophet's Wife

Jabir relates that the Messenger of Allah (Prayers of Allah and His Peace upon him) was brought Safiyyah and two other men on the day of the battle of Khaybar. One of those two men was her husband and the other was her brother, he had given them a pact of safety in return for not hiding anything from him and that if they hid anything then he is to shed their blood. The first, Safiyyah's brother, did not hide anything from him, as for Kinanah who was Safiyyah's husband, he hide the whereabouts of his camel which held plenty of gold which he took as collateral for lawns he gave to the tribe of Ghatafan. The Prophet (Prayers of Allah and His Peace upon him) said: "O Kinanah, you have promised not to hide anything from me". He said: Yes. He said: "So where is the camel?" He said: I have not hidden anything from you. Gabriel (Peace upon him) came to him and told him where it was. The Messenger of Allah (Prayers of Allah and His Peace upon him) told his companions: "Go and fetch the camel, for it is in this and that place". When they brought it, he ordered both of them killed and said to Bilal: Take Safiyyah's hand. He took her hand and led her between the two dead men and the Messenger of Allah (Prayers of Allah and His Peace upon him) hated this until it appeared on his face. Then the Messenger of Allah (Prayers of Allah and His Pace upon him) gave her the choice of releasing her so that she would return to what remains of her family, or to become a Muslim and his wife. She said: I choose Allah and His Messenger. When she said this, the Messenger of Allah (Prayers of Allah and His Peace upon him) called to the people: Move away from your mother.

When it was the night of their marriage he packed his camel and she

(1) Related by An-Nasa'i and Ahmad in "Al-Musnad", Vol. **6**, p. **313**.

went out with him, the Prophet (Prayers of Allah and His Peace upon him) raised his leg so that she may step on it to mount the camel, but she revered the Messenger of Allah (Prayers of Allah and His Peace upon him) too much to put her foot on his leg sp she put her knee on it and ascended. The Prophet (Prayers of Allah and His Peace upon him) rode too and put a veil on her. The Muslims said: The Messenger of Allah (Prayers of Allah and His Peace upon him) veiled her. When they reached six miles from Khaybar he wanted to enter to her but she refused, and the Prophet (Prayers of Allah and His Peace upon him) was angered by this, but when they reached further she allowed him, he said to her: What prevented you from accepting in the first place? She said: O Messenger of Allah, I feared the nearness of the Jews for you. The Messenger of Allah (Prayers of Allah and His Peace upon him) entered to her that night and bathed the next day. Abu Ayyub spent his night guarding the Messenger of Allah (Prayers of Allah and His Peace upon him) around the Messenger's tent. When the Messenger of Allah (Prayers of Allah and His Peace upon him) heard the footsteps he said: "Who is this?" He said: This is Khalid Ibn Zayd. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "What is the matter with you?" He said: I did not sleep the night out of my fear for you from this girl. The Messenger of Allah (Prayers of Allah and His Peace upon him) commanded him to return and he did.

125. On mentioning Umm Salim

Anass Ibn Malik said: Abu Talhah asked for Umm Salim's hand in marriage. She said: One like you is not to be refused, but I can not marry you as long as you are an infidel, if you become a Muslim then this is my dowry. He became a Muslim and married her. Thabit said: We have never heard of a dowry more honorable than that of Umm Salim, Islam.

Anass Ibn Sireen relates from Anass Ibn Malik that he said: The Prophet (Prayers of Allah and His Peace upon him) used to visit Umm Salim, she would prepare a sleeping place for him and he would have his nap there – for she was his father's sister in breastfeeding – and she would take his sweat, mix in the bed and mix it with her perfume[1].

(1) Related by Ahmad in "Al-Musnad", Vol. **3**, p. **287**.

Anass relates that Abu Talhah, Umm Salim's husband had a son from her who was called: Hafs, he was a growing boy. One morning Abu Talhah woke up fasting, he went out on one of his affairs, and Umm Salim began to take care of her home and the boy went to play with other kids. He came back and slept, when Umm Salim prepared lunch she called for him and he did not respond, she came to see him and found that he died in his sleep. She covered him as he was and went on her chores at home, at night her husband Abu Talhah came back and she put his food for him to break his fast, he said: Call my son Hafs to eat with me. She said: He finished all the food he is to eat. Then he slept with her and had what a man has with his wife. When he finished she said to him: O Abu Talhah, if a man lends you something and you enjoyed using it for a while and was pleased with that thing, and then the man decided to take back what is his from you would you be angry with him? He said: No, by Allah. I would be unjust then. She said: Allah (Exalted is He) has lent you your son Hafs for the period which He willed and now He took him back and He has the upper right for him. He said: We belong to Allah and unto Him shall we return. They prepared him for burial and on the next morning they told the Messenger of Allah (Prayers of Allah and His Peace upon him) what expired, he said: "O Allah, make their night a blessed night for them". Umm Salim became pregnant and she gave birth to a son. When she finished her childbirth bleeding, she said to her son, Anass Ibn Malik: My son, carry the baby to the Messenger of Allah (Prayers of Allah and His Peace upon him) so that he would put a date in his mouth and name him.

Anass (Allah be pleased with him) carried him to the Prophet (Prayers of Allah and His Peace upon him) in a rag until he reached the mosque where the Messenger of Allah (Prayers of Allah and His Peace upon him) was sitting. The Messenger (Prayers of Allah and His Peace upon him) said: "Did Umm Salim finish her childbirth bleeding?" He said: Yes, she sent the child with me so that you would put a date on his mouth and name. The Prophet (Prayers of Allah and His Peace upon him) names him Abdullah, and took a date and chewed it until it became soft and put it on the boy's mouth, when the boy tasted the sweetness of dates he began to lick his lips, the Messenger of Allah (Prayers of Allah and His Peace upon him) said: "Dates are Al – Ansar's beloved fruit"[1].

(1) Related by Muslim, Abu Dawud, and Ahmad in "Al-Musnad", Vol. **3**, p. **181**.

126. On mentioning Umm Haram the daughter of Malhan

Ishaq Ibn Abdullah Ibn Abi Talhah relates that Anass Ibn Malik (Allah be pleased with him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him) used to visit [his father's sister in breastfeeding] Umm Haram the daughter of Malhan, and she used to feed him. Umm Haram was the wife of 'Ubadah Ibn As - Samit. One day the Messenger of Allah (Prayers of Allah and His Peace upon him) visited her and she fed him, and then she sat and she began to massage his head. The Messenger of Allah (Prayers of Allah and His Peace upon him) slept and woke up laughing, she said: What makes you laugh, O Messenger of Allah? He said: "Certain people from my nation who were presented to me as conquerors for the sake of Allah, they will rise the sea as kings on thrones". She said: O Messenger of Allah, supplicate for me to be one of them. He said: "You are one of the first among them". At the time of Mu'awiyah's caliphate, she was among the people who rode the sea, when she reached the land the beast she was riding dropped her and she died[1].

127. On mentioning Asma' the daughter of Abu Bakr (Allah be pleased with her)

She was one of the first Muslims, she was called: The one with the two veils. Whenever she got sick she used to free all her slaves, she died a few nights after her son Abdullah.

Hisham relates from his father that he said: I and Abdullah Ibn Az - Zubair went to Asma' ten nights before he was killed, Asma' was in pain then. Abdullah said: How do you find yourself? She said: I am in pain. He said: There is comfort in death. She said: Perhaps you wish for my death? Don't, I want to live to see what happens with you, either you are killed and then I will ask Allah for the reward of losing you, or you win and make me pleased. So do not accept anything which you hate just out of fear of death.

Ibn Az - Zubair meant that he did not wish to be killed so that would sadden her.

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(1) Related by Al-Bukhari, Muslim, At-Tirmithi, An-Nasa'i, Malik and Ahmad in "Al-Musnad", Vol. **3**, p. **240**.

128. On mentioning Ar - Rabi' the daughter of Mu'awwath Ibn 'Afra'

Khalid Ibn Thakwan relates: Ar – Rabi' the daughter of Mu'awwath Ibn 'Afra' said: We used to go out in the Messenger's campaigns to serve the warriors and give them to drink and return the slain and the wounded back to Medina[1].

129. On mentioning Umm Ad - Dahdah

Anass relates that a man came to the Prophet (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, so and so owns a palm tree and my wall stands through it, so command him to give me so as to build my wall. The Messenger of Allah (Prayers of Allah and His Peace upon him) told the man to give him the palm tree and the man refused. Abu Ad – Dahdah said: Sell me your palm tree for my wall. The man accepted and Abu Ad – Dahdah went to the Prophet (Prayers of Allah and His Peace upon him) and said: O Messenger of Allah, I have bought the palm tree for my own wall, so give it to this man for I have given it to you. The Messenger of Allah (Prayers of Allah and His Peace upon him) said: "How many heavy clusters of dates will Abu Ad – Dahdah have in Paradise!" And he repeated it several times. Abu Ad – Dahdah came to his wife and said: Umm Ad – Dahdah, clear that wall, for I have sold it for a palm tree in Paradise. She said: This transaction is a gaining one, this transaction is a gaining one![2]

130. On mentioning Umm 'Atiyyah

Hafsah the daughter of Sireen relates that Umm 'Atiyyah said: I used to go out in the Prophet's campaigns, I used to look after the men and make food for them, nursing the sick and the wounded[3].

131. On mentioning Umm Kalthum the daughter of 'Uqbah Ibn Abi Ma'it

Abu Ishaq Ibn Shihab relates: Umm Kalthum the daughter of 'Uqbah Ibn Abi Ma'it migrated [to the Messenger of Allah (Prayers of Allah and His

(1) Related by Ahmad in "Al-Musnad", Vol. **6**, p. **358**.
(2) Related by Al-Hakim in "Al-Mustadrak", Vol. **2**, p. **20**, Al-Haythami in "Majma' Az-Zawa'id", Vol. **9**, p. **324**, and Mawarid Ath-Tham'an.
(3) Related by Al-Bayhaqi, "As-Sunan Al-Kubra", Vol. **9**, p. **41**.

Peace upon him)] at the period of the peace of Al – Hudaybiyah, her brothers 'Umarah and Al – Walid went after her until they came to the Messenger of Allah (Prayers of Allah and His Peace upon him).

Al – Harbi said: Muhammad Ibn Salih said, Muhammad Ibn Omar said: Rabi'ah Ibn Uthman and Qudamah both said: We do not know a woman from Quraysh who went out from her parent's house as a migrating Muslim woman except Umm Kalthum. She relates: I used to go out to a desert place belonging to my family so they did not question my going to the desert until I decided to move. One day I went out of Mecca as if I was going to the desert, and when those with me returned, I saw a man from Khuza'ah who said: Where are you going? I said: Who are you? He said: I am a man from Khuza'ah. When he mentioned Khuza'ah, I felt safe since Khuza'ah have entered into the pact of the Messenger of Allah (Prayers of Allah and His Peace upon him). I said: I am a woman from Quraysh and I want to reach the Messenger of Allah (Prayers of Allah and His Peace upon him) and I do not know the way. He said: I will accompany you to Medina.

He brought me a camel and I rode it. He would drive the camel and by Allah he did not say a single word. he would make the camel go down for me he would move away from me, when I dismount he would come back and take the camel and tie it to a tree until it was time to go. He would untie the camel and bring it to me and move away until I mount, and when I mount the camel he would take it without turning back until it is time for me to come down, and so on until we reached Medina, may Allah reward him well for the good and decent companion he was. I entered the house of Umm Salim, veiled and she did not recognize me until I told her who I was and who my family was and removed my veil. She asked me: Did you migrate to the Allah and His Messenger? She said: Yes, and I fear that he will return me to them as he returned Abu Jandal and Abu Bassir, the state of men is not like that of women and the folks there would certainly have followed me by now, for I have been absent for five days from them as they will wait only for the period in which I am usually absent. Then if they do not find me they will start searching. The Messenger of Allah (Prayers of Allah and His Peace upon him) entered Umm Salim's house and she told him about what happened with Umm Kalthum. The Prophet (Prayers of Allah and His Peace upon him) welcomed her, she said: I have escaped to you with my religion, so protect

me and do not return me to them for they will torture me and tempt me to leave my religion, I have no patience with torture but I am but a woman and women's weakness is known to you. I have seen you turn one man away until one of them stayed outside both Mecca and Medina. He said: "Allah (Exalted is He) has abolished this for women. And he then made a ruling satisfactory to all about this. After this he would turn back the men who came to him but not the women. The next day her brothers Al – Walid and 'Umarah came and said: Fulfill your promise and what you have given us the pact to do. He said: Allah has abolished this. So they went back.

Umm Kalthum was still a young virgin, when she migrated she married Zayd Ibn Harithah and he was martyred when they were married. Then she married Az – Zubair and she bore Zaynab for him, then Abd Ar – Rahman Ibn 'Awf and bore him Ibrahim and Hamid, and then Amr Ibn Al – 'As married her and she died when she was with him.

132. On mentioning one of the migrating women

Anass (Allah be pleased with him) said: We visited a man from Al – Ansar who was sick and dying, we remained there until he died and we extended his cloak on him. His mother was an old woman over his head, one of us turned to her and said: Old lady, ask Allah to reward you for your loss. She said: And why is this, is my son dead? We said: Yes. She said: Do you say the truth? We said: Yes. She extended her arms to Allah (Exalted is He) and said: O Allah, you know that I have become a Muslim and migrated to your Messenger (prayers of Allah and His peace be upon him) out of hope that You will aid me in every hardship and comfort, so do not burden me with this calamity today.

Anass continues: The next thing we knew the man removed the cloak from his face, we did not leave until we have eaten with him.

133. Another Migrating Woman

Ibn Sireen relates that some money was brought to Abu Bakr and he divided it among the people, he sent some of it to a migrating woman and when her share reached her she said: What is this? They said: Some money came to Abu Bakr and he divided it among the people, and he divided a part of it among the ones such as yourself. She said: Do you fear that I will leave

Islam? They said: No. She said: Are you giving me a bribe for my religion? They said: No. she said: I have no need for it.

134. The Yemeni Woman

Abu Huraira (Allah be pleased with him) said: A woman from Yemen came to the Prophet (Prayers of Allah and His Peace upon him), she said: O Messenger of Allah, supplicate Allah to heal me. He said: "If you wish I would supplicate for you, or you can be patient and there will be no reckoning with you". She said: I will be patient and let there be no reckoning with me[1]. May Allah have mercy on her.

On mentioning some women after the companions who had merits in honor, knowledge, devotion, or generosity

135. A worshipping woman from Medina

Abdullah Ibn Zayd Ibn Aslam relates from his father, from his grandfather that he said: While I was with Omar Ibn Al - Khattab (Allah be pleased with him) and while he was wandering about Medina at night, he grew tired and he reclined on the side of a wall. It was the middle of the night, and he heard a woman say to her daughter: My daughter, go to that milk and mix it with water. She said: Did you not hear what the prince of the faithful commanded today? She said: What did he command, my daughter? She said: He commanded that milk is not to be diluted through water. She said to her: O My daughter, get up and mix water with this milk, for you are in a place where Omar can not see you. The girl said: I would not obey him and public just to disobey him in private.

Omar said: Mark this house, Aslam and know its place. Then he went on his way.

On the next morning he said: O Aslam, go to that place and find out who is the girl who said this and who did she say it to, and does she have a husband?

(1) Related by Ahmad in "Al-Musnad", Vol. 2, p. 441.

I went to the place to find out that the girl was single and that this was her mother, no man looked after them, so I went back to Omar and told him. Omar called his sons and said: Is there any of you who needs a woman so that I would provide him with marriage? If your father had any desire for women none of you would have preceded him to this girl.

Abdullah said: I have a wife. Abd Ar – Rahman said: I have a wife. Assem said: I have no wife so help me marry. Omar sent for the girl and wed her to his son Assem. She gave birth to a girl to Assem, that girl later gave birth to Omar Ibn Abd Al – Aziz.

136. On mentioning Shurayh the judge's wife

Ash – Shu'abi said: Shurayh said to me: Marry the women of the tribe of Tamim for they are true women. I said: How is this? He said: I went from a funeral one day and passed by the houses of Bani Tamim. There was a woman sitting on a pillow served by a girl wearing her hair in a tress, I was attracted to her and said: Who is this? She said: This is my daughter. I said: Who is she? She said: This is Zaynab the daughter of Hudayr, one of Tamim's women. I asked: Is she married or unmarried? She said: She is unmarried. I said: Would you marry her to me? She said: Yes if you were worthy, she has an uncle so go to him. I sent him for Masrouq and Abu Burdah and others and we all went to her uncle. He asked me: What is it you want? I said: I want to marry your niece, Zaynab the daughter of Hudayr. He accepted and we had a wedding. When the house became empty I said to her: It is part of the Sunnah for me to pray two cycles of prayer and to ask Allah for the goodness of our night. I turned and she was praying behind me. I turned again and she was on her bed. When I approached her she said: Wait a little, I am a strange woman and by Allah I have never made a more difficult move in my life. You are a stranger to me, so tell me about your manners and what do you like so that I would do it and what you don't like so that I would avoid it. I said: I like so and so and dislike so and so. She said: Tell me about your relatives, do you like them to visit you. I said: I don't like to be the subject of their blame. I spent a most blissful night and spent three more nights with her before going to the assembly of judgment. Every day was better than the one preceding it until a year passed and then I came back to my house and found an old woman issuing commands here and there, I said: O Zaynab, and who is this? She said:

This is my mother. I said: May Allah greet you with peace. She said: How are you with your wife? I said: We are quite good. She said: If you face any trouble then use the whip. I said: I testify that she is your daughter.

Every year she would come to us and ask the same question and say the same thing. I only became angry with her once and it was out of my own injustice. I was the leader of my people in prayer and I saw a scorpion. I was in too much a hurry to kill it so I put the vase over it and told her not to move the vase until I return, she moved the vase nonetheless and the scorpion stung her. I came and she was squirming with pain, had you seen me O Shu'abi while I rubbed her finger in water and salt and reading Verses of the Quran. I had a neighbor who kept on beating his woman and I said:

I saw men who beat their women

May my right hand become paralyzed on the day I beat Zaynab.

O Shu'abi, I wish I can divide my life for her.

137. Khansa' the daughter of Amr An - Nakh'iyyah

When people gathered for the battle of Al – Qadissiyyah, Khansa' the daughter of Amr gathered her four sons and said: O my sons, you have voluntarily became Muslims and migrated, your homeland did not reject you and tongues did not attack you, and there was nothing you covet. By Allah other than whom there is no god, you are all the sons of the same man just as you are the sons of the same woman, I have never betrayed your father just as I have never dishonored your uncle or change your lineage. I have never stepped over your honored or made it permissible to anybody, so go and fight your enemy tomorrow, seek victory from Allah, and seek guidance from him.

One the next day they all fought hard. They used to give all the compensation money given for warriors to her, she would divide it between them, none of them would keep even a Dirham from his own money.

138. Sukaynah the daughter of Al - Hussein Ibn Ali Ibn Abi Taleb

Her name is Aminah, it was said that Sukaynah is a title with which she was known. She was one of the people of beauty, refinement, and

eloquence and she had a great station in all of them. Poets and men of letters used to meet in her house. She married Abdullah Ibn Al – Hassan Ibn Ali, but he was killed in Ta'if before he consumed the marriage. Then Mus'ab Ibn Az – Zubair married her and gave her a dowry of one million Dirhams. Her brother Ali Ibn Al – Hussein carried her and he gave him forty thousand Dirhams. She gave birth to Ar – Rabab and she used to dress her in pearls and say: I only dress her to expose him.

139. Fatimah the daughter of Al - Hussein Ibn Ali Ibn Abi Taleb

Al – Hassan Ibn Al – Hassan Ibn Ali married her, he asked his uncle Al – Hussein for her hand, Al – Hussein said: O nephew, I was waiting for this from you, come with me. He went with him until he let him into his house and he presented both of his daughters: Fatimah and Sukaynah to him and said: Choose. He chose Fatimah and Al – Hussein arranged their marriage. When Al – Hassan lay on his deathbed he said: You are a desirable woman, and I can see with my mind's eye Abdullah Ibn Amr Ibn 'Uthman coming to my funeral on a horse combing his beard and wearing his fine clothes, moving beside people and asking to marry you, marry whom you wish except him, for I leave no worry in this world except for you. She said to him: Do not fear from this, it will not happen, I make an oath of release and alms that this won't happen.

Abdullah Ibn Amr came in the state Al – Hassan described, he saw Fatimah with striking her face and he sent to her: We have a need for your face so take it easy on it. Her hands relaxed and he knew that about her. When her waiting period was finished he sent to her asking for her hand in marriage. She said: What about my oath? He said: In the place of each slave you have two, and in the place of anything which releases you of your oath you will get its double. She married him and gave birth to Muhammad Ad – Dibaj, Al – Qassim, and Ruqayyah from him.

140. Aisha the daughter of Talhah Ibn 'Ubaidullah Ibn 'Uthman At - Tayyimiyyah

Her mother is Abu Bakr As – Siddiq's daughter Umm Kalthum, she had an extreme beauty and Mus'ab Ibn Az – Zubair married her offering her

a dowry of **500,000** Dirhams, and gave her an equal amount of money as a present.

Mus'ab entered to her room one day when she was asleep, he had pearls valued at twenty thousand with him. He woke her up and put the pearls in her lap and she said: My sleep was more loved by me than these pearls. She performed the pilgrimage with sixty mules carrying the howdahs and baggage. Towards the end of her age she came to Hisham Ibn Abd Al – Malik and he commanded that she was to receive one hundred thousand Dirhams.

141. On mentioning Umm Al - Banin the daughter of Abd Al - Aziz Ibn Marwan, Omar's sister

She was generous and good, she used to say: Everybody has an insatiable desire, mine is in giving. On each Friday she used to free a slave and sponsor a horse rider to go to *Jihad* for the sake of Allah. She used to say: Woe to stinginess, if it was a shirt I would not wear it, if it was a path I would not take it.

142. Al - Khayzaranah the daughter of Najeeh

A Berber slave girl which Al – Mahdi bought, she bore Al – Hadi and Ar – Rashid for him. She owned two hundred and sixty million Dirhams and when Muhammad Ibn Salman became the ruler of Basra he give her as a gift one hundred slave girls, each of them carried with her a golden cup filled with musk. She accepted this gift but wrote to him: May Allah preserve you, if this was the price of our esteem of you, then you have put too small a value on us, and if it was as much as you esteem us then we thought that you though better than that about us. When she died Ar – Rashid held the coffin himself and walked barefoot until he reached the graveyards of Quraysh.

143. Zubaydah the daughter of Ja'afar Ibn Al - Mansur

She was born at the time of the caliphate of Al – Mansur, he used to play with her and make her dance saying: You are Zubdah [Butter] and you are Zubaydah. This name became the one prevalent over her, she has the title of Umm Ja'afar and the servant of Al – Aziz [The Inaccessible One,

one of Allah's Names]. She is the only purely Abbasid woman to give birth to caliph. She was known for her goodness and for beneficence to scholars and the poor. She sponsored the building of many things on the Mecca road and in the two Holy mosques. She drove water for miles until she made it reach Mecca. She dedicated plenty of money for the maintenance of the two mosques [of Mecca and Medina] and performed the pilgrimage paying a sum of **450** million Dirhams. She said to Al – Ma'moun when he entered Baghdad: I congratulate you for a caliphate I have congratulated myself for before I saw you, if I had lost a son who is a caliph, I have been compensated by a son who is a caliph even though I did not give birth to him, and what would one who is compensated by one as you lose? No mother who fills her hands with one like you is afflicted. I ask Allah the reward of what He has taken and the pleasure of what He compensated. Al – Ma'moun said: Women will not give birth to one like this! What did she leave for eloquent men to say after saying what she said?

144. Aliyyah the daughter of Al - Mahdi

Her daughter is a slave woman who was bought for Al – Mahdi for one hundred thousand Dinars. She was the most beautiful of women and the wittiest of them. She has a most perfect intellect, refinement, integrity, and preservation. She has a very broad forehead so she wore a bandana adorned with jewels to cover her forehead, she was the first to use it. She would often pray and stay in her prayer niche, often reciting the Holy Quran, she would adorn herself well and say: Allah did not forbid anything without compensating for it in what He made permissible, what excuse does the sinner have? She also used to say: O Allah, do not forgive any forbidden thing I immersed myself in, whenever any form for entertainment prevails over me I would remember my kinship to the Messenger of Allah (Prayers of Allah and His Peace upon him) and turn away from it. She has some good poetry such as her saying:

I have concealed the name of my beloved from the servants

And locked my love into my heart

O how I yearn for my lover's land

So that perhaps I would call the name of the beloved there

145. Buran the daughter of Al - Hassan Ibn Sahl

Al – Ma'moun married her and went to consume the marriage in Al – Hassan's camp, so peace prevailed and her grandmother threw a thousand rubies at her from a golden tray, a carpet made from gold was put before him and showered rubies over him. Al – Ma'moun said to the daughters of the caliphs: Honor Abu Muhammad by taking one. Each of them took one, a candle of amber weighing one hundred pounds was lit before him, he extended pieces of paper to the leaders each containing the name of a fief, and he who has a piece of paper falling on his hand would own that fief.

146. Bid'ah, the servant of Urayb

She was owned by Al – Ma'moun, she was a singer and Is–haq Ibn Ayyub offered one hundred thousand Dinars as her price to her mistress, and twenty thousand for the middle man between them. The mistress called her and told her the situation, and she did not want to be sold, so she released her immediately. When she died she left plenty of property and lands behind. She was never owned by a man.

147. Shuja', Al - Mutawakkil's mother

She was generous, when she went to the pilgrimage, Al – Mutawakkil accompanied her to bid her goodbye. When she reached Kufah she ordered that each of the Abbasids and the Talibid men were to receive one thousand Dirhams while every woman was to receive five hundred Dirhams, while every man from Al – Muhajirin was to receive a hundred Dinars, while every woman was to receive ten Dinars. Then she left behind fifty thousand Dinars and more the a million Dinars worth of jewelry.

148. Al - Muqtadir's Mother, Shaghab

One million Dinars used to be paid to her from her fiefs, she used to give most this for charity. She looked after the comforts of the pilgrims and would send water tanks and physicians with them. She would order the basins to be fixed when her son was killed and Al – Qahir took over the caliphate he punished her and confiscated one hundred and thirty dinars from her.

149. Two Women Worshippers in Medina

We have heard from Abdullah, Muslim Ibn Sam'adan's nephew hat he said: I wanted to perform the pilgrimage, his uncle paid him ten thousand Dinars and said: If you reach Medina seek the poorest house there and give it to them. When I got there I asked about the poorest house in Medina, I was shown a house, so I knocked the door and a woman answered: Who are you? I said: I am a man from Baghdad, I was given ten thousand Dinars as a trust and I was told to deliver it to the poorest house in Medina, I was told that it is this house so take it. She said: O Allah's servant, your friend said the poorest house, our neighbors there are poorer than us, so give to them. I left them and went to the same house and had the same conversation with another woman. When she knew who I was and what my purpose was she said: O Allah's servant, we and our neighbors are equal in poverty, so divide it between us.

150. A Meccan Worshipper

Malik Ibn Dinar said: I saw a woman in Mecca with the most beautiful of eyes. The women used to come to her just to see her eyes. One day she began to cry, she was told: Your eyes will lose their beauty. She said: If I was from the people of Paradise, Allah will replace them with even more beautiful eyes. If I was from the people of Hellfire, more severe calamities will happen to those eyes. She wept until she lost one of her eyes.

151. Another Worshipper

Ibn Abi Dawud relates: A woman was with us in Mecca, she would glorify Allah **12** thousand times each day, she died and when she reached the grave she vanished from between the men's hands.

152. Another Worshipper

Hisham Ibn Hassan relates: We went out as pilgrims and we reached one of the stations of the journey, a man from us recited: "To it are seven gates: for each of those gates is a (special) class (of sinners) assigned" [Surah of Al - Hijr: **44**].

﴿لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾ [سورة الحجر: **44**].

A woman heard him and said: Would you repeat? The man repeated

and she said: I have left seven slaves at home, as you are my witnesses they are free for the sake of Allah's Face, each one of them for one door.

153. Another Worshipper

She used to find shelter in a hole, she was told: How can you be content with this? She said: For one whose end of death this is a treasure.

154. Another Worshipper from Baghdad

Jawharah, Abu Abdullah Al – Bara'i's wife, a slave girl for one of the kings and she was freed, so she renounced this world and attended Abu Abdullah Al – Bara'i's lessons and then he married her. She became a devoted worshipper. One day she saw in her sleep a number of raised tents and she asked: Who are those for? They said: For the ones who hold vigils at night reciting the Holy Quran. She would never sleep after this, she would say to her husband: *Karavan Barafi.* Meaning: The caravan has moved.

155. Yussuf Ibn Asbat's Wife

I have read with Abu Al – Fadl Ibn Mansur using his chain of relation which returns to Muhammad Ibn 'Ayyash that he said: I heard Yussuf Ibn Asbat say: My wife asked for my permission to visit her father, I took her by the sleeve between the sunset and night prayers until I got her there and sat by the door until she came back and I returned her, she was not herself for a year.

156. Bishr Al - Hafi's sister

Abdullah Ibn Ahmad Ibn Hanbal said: The door knocked one say, I went out and there was a woman asking for permission to meet my father. He gave her permission to meet with him, she asked him: I weave at night using lantern light, the lantern is sometimes out of oil and is extinguished, so I find myself forced to weave in the moonlight. Do I have to distinguish the clothes which I weave in the moonlight from those made by the lantern light?

He said: If there is a difference between the two then you have to clarify it.

She said: O Abu Abdullah, is the moan of the sick person a form of complaint?

He said: I hope that it is not complaint from Allah, but complaint to Allah (Exalted is He).

She then went out and my father said: My son, follow this woman and see which house she enters.

I followed her and she entered Bishr's house, she was his sister. I returned to him later and said to him: It is impossible for her except to be Bishr's sister.

Abdullah Ibn Ahmad also said: Mukhkhah, Bishr's sister came to my father and said: I am a woman who has two pennies as my capital, I buy cotton with them and weave it and then sell it with for half a Dirham. I would then eat through one penny from one week to the next. One day Abu Tahir At – Ta'if passed and he had a torch with him, and stood speaking to the people of interests, I took advantage of the torch's light and I weaved some cotton. Then the torch was absent from me, and I knew that Allah would demand this from me, so deliver me may Allah deliver you. He said: You give away the two pennies and remain without a capital until Allah (Exalted is He) compensates you with what is better than it.

157. Another Worshipper

A worshipping woman asked Ibrahim Al – Khawwass about a change she has perceived within her heart and an alteration in her states, he said to her: Examine yourself. She said: I have examined myself and saw nothing. He said to her: you don't you remember the night of the torch. She said: Yes. He said: This change is from this, she wept and said: Yes, I was weaving over a roof and my threads were cut off, the Sultan's torch passed by, I made a thread in its light and placed this thread in my needles, I made a shirt from it and I wore it. She came and took the shirt off and said: O Ibrahim, if I sell it and give its price as alms, would my heart return to purity? He said: Yes by Allah's will.

158. Another Worshipper

I heard that a worshipper from the people of Baghdad was on the footing of piety and self – questioning. A man met her and pinched her

shoulder. She went to her husband and said to him: By Allah tell me the truth, what sins did you commit today? He said: I pinched a woman's shoulder. She said: My shoulder was pinched. She was asked: How did you know? She said: I am at the footing of watchfulness and wariness from myself, so I knew that it was him who was the cause of this.

159. Worshippers from Kufah

Umm Hassan was a diligent worshipper, Sufian Ath – Thawri entered to her house and did not see anything in it except a worn out threadbare carpet. He said to her: If you would write a letter to one of your cousins then the state of your affairs may change. She said: O Sufian, you were greater than this in my eyes, your place in my heart was greater than this, before this hour! By Allah, I do not ask anything from this world from the One who owns it, so how about those who do not own it? O Sufian, I do not like for any time to come to me while I am occupied from Allah through what is other than Allah. Sufian wept on hearing this.

Sufian Ath – Thawri's mother said to him: My son, seek knowledge and I will provide for you with my …, my son, if you right ten letters look into yourself: do you experience any increase [in piety]? If not, then know that you have not benefitted from it.

Al – Hassan Ibn Salih's mother used to hold vigilance for one third of the night and weep for the day and the night. She died then Al – Hassan died and someone saw him in sleep and asked him: What did your mother do? He said: The long weeping was replaced with the joy of Eternity.

A woman's boy erred and she followed him with a whip, when she drew near him she threw the whip away and said: Piety left no one the chance to release his anger.

There was a worshipping woman who would only sleep little at night. She was admonished for this, she said: Death and the long sleep in the grave suffices as sleep for the believer.

160. Worshippers from Basra

Every day when the sun rises, Mu'athah Al – 'Adawiyyah would say to herself: This is the day when I die. She would not break her fast until the

evening. When the night comes she would say: This is the night in which I die. She would not sleep until the morning rises. If the cold arrives she would wear soft clothes so that the cold would prevent her from sleeping, praying **600** cycles of prayer in the one day and the one night, and saying: I am amazed with the eye which can sleep whilst knowing of the long lying in the darkness of the grave. She did not raise her head to the sky for forty years, and her husband and her son were both killed in a military campaign. Women began to gather in her place and she said: Welcome, if you come to congratulate you then welcome, she who has come for another purpose, let her return to her house.

Hafsah the daughter of Sireen had recited the whole of the Holy Quran when she was twelve and died at the age of ninety. She remained in her prayer niche for thirty years without going out except for a need. Her slave girl used to say: My mistress must have committed a great sin for she weeps and prays all night, she used to fast all days and finish the recital of the Holy Quran in two days. Her lantern may run out of oil and turn off, but the whole house would be lit for her until the morning comes.

161. Rabi'ah Al - 'Adawiyyah

She reached the age of eighty and was like a torn rag, her house contained a reed hanger holding her coffin and if the remembers death she would shake. Sufian used to say: Let us visit the one who educates us on how to be. One day he entered to her house and said: O my sadness! She said to him: What you must say is: O my lack of sadness! For if you were truly sad then you would not have enjoyed any living. But you are a number of days, when one of them passes a part of you would pass.

She used to pray all night and when the dawn arrives she would sleep a little and say: O soul of mine, for how long will you sleep while you are about to sleep in a grave from which you will only be awakened by the scream of the Day of the Resurrection.

162. Habibah Al - 'Adawiyyah

Habibah Al – 'Adawiyyah used to stand all night until the hour before dawn and say: Every love now is in seclusion with his beloved, and

here I stand in Your Presence. When the hour before dawn arrives, she would say: Have you accepted this night from me so that I would be congratulated, or have you rejected it so that I would be consoled.

163. 'Ufayrah the worshipper

They came to 'Ufayrah the worshipper and said: Supplicate Allah for us. She said: If the sinners would shut up then your old lady would not have not talk, but the sinner ordered the worshipper to supplicate. May Allah make Paradise your abode and make death on your minds and mine.

A nephew of hers came from a long absence and she wept, she was told: What is this weeping? This is a day of joy and gladness. She wept even more then said: By Allah, my heart has no space for joy with remembering the Hereafter, but his arrival reminded me with the Day of our arrival to Allah, some of us joyous and some of us tormented.

164. 'Ubaidah the daughter of Abu Kilab

'Ubaydah the daughter of Abu Kilab wept for forty years until she lost her sight, she used: I love to die but I fear that I would commit a sin with which I would be ruined on the days of the Hereafter.

165. 'Umrah, Habib Al - 'Ajami's wife

She used to wake him up at night and say: Wake up, man. The night has gone and there is a long way standing before you and you have very little provisions for it. The caravans of the good and pious have already moved before us and we remained behind.

166. Zajlah Al - 'Abidah

They went to Zajlah the worshipper, Mu'awiyah's slave, she fasted until she grew black and wept until her sight grew weak, prayed until she became handicapped. They remembered forgiveness and she said: My knowledge of myself has made my heart sore and wounded, by Allah I wish that Allah did not create me.

167. Rahibah the Worshipper

She used to perform plenty of acts of worshipping, when she lay dying she said: O My Provision and Sustenance, it is upon You that I rely, do not abandon me at my death and do not make me desolate in my grave.

She died and her son would visit her grave every Friday until he saw her in a dream, he said: Mother, how are you? She said: My son, death is a great anguish, but through Allah's Praise I am in good isthmus now, sitting on daffodils and sleeping on silk until the Day of the Resurrection. I give you good tidings about your coming on Friday, I am told then: O Rahibah, here is your son, he has come to visit you. I become pleased with this as do all the dead.

168. Rabah Al - Qayss' wife

Rabah Al – Qayss married a woman, he slept at the beginning of the night to test her, she prayed for the first quarter of the night and then said: Get up, Rabah. He said: I will get up later. So she prayed for the second quarter of the night and then said: Get up Rabah. He said: I will get up later. Then she prayed for another quarter and then said: The night is over and the good servants have already broken camp while you still sleep, what tricked me into marrying you, Rabah?

169. A Good and Pious Woman

There was a pious woman who was preparing her dough when the news of her husband's death reached her, so she took her hands out of the dough and said: We have the other inheritors of my late husband as our partners in this food now.

Another pious woman was sitting in the lantern's light when she heard of her husband's death, she turned off the lantern and said: We have partners into this oil now.

One of the princes selected Hatem Al – Assam's daughter to ask her to give him water to drink, she did and he gave her some money and his friends did the same, a small girl of Hatem's wept and the asked: Why do you cry? She said: A creature looked at us and we were needless, how about if the Creator looks at us?

170. Hisham Ibn Abd Al - Malik's Slave Girl

Yunus said: Hisham Ibn Abd Al – Malik bought a slave girl and when he was alone with her she said to him: O prince of the faithful, there is no station which I covet above this one as I belonged to the caliph, but there is no prevention from Hellfire and your son so and so bought me and I was with him, so it is not permissible for you to touch me.

Hisham admired her courage, honesty, and eloquence and he left her alone, giving her command over her own affair.

171. Badr Al - Mughazili's wife

Muhammad Ibn Al – Hussein As – Sulami relates: Abu Muhammad Al – Hariri said: I was with Badr Al – Mughazili and his wife had sold a house for thirty Dinars. Badr said to her: We disperse these Dinars among our brethren and we live one day to the next. She accepted, and said: You renounce and we do not? This will not be.

172. Maymounah the daughter of Shaqulah the preacher

Muhammad Ibn Nasser said: Abu Ali Al – Mahdi said: My father told me: I heard Maymounah the daughter of Shaqulah the preacher say: This is a shirt which I have owned for forty seven years and it does not even have a hole in it. My mother weaved it for me and any shirt in which Allah is not disobeyed does not wear down quickly. I also heard her say: A neighbor of ours hurt us, so I prayed two cycles of prayer and recited the first Verse from every Surah until the end of the Quran, and said: O Allah, spare us his affair. I then slept and then opened my eyes to see the stars aligned and recited: "but Allah will suffice thee as against them, and He is the All – Hearing, the All – Knowing" [Surah of the Cow: **137**].

﴿فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ [سورة البقرة: **137**].

In the hour before dawn this person was going down the stairs and his foot slipped, he fell and died.

He also said: Her son Abd As – Samad said: Our house contained a wall with a hole in it, I said to her: I will go to collect someone to fix it. She

said: Give me a paper and pen. I gave her: She wrote something in the paper and then gave it to me and said: Put it in the hole there. I did and the wall remained standing for twenty years, when she died I remembered that paper and went to take it and read it, the wall fell, what she wrote in the paper was Allah's saying: "It is Allah Who sustains the heavens and the earth" [Surah of the Originator: **41**].

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾ [سورة فاطر: **41**].

In the Name of Allah, O Sustainer of the heavens and the earth sustain.

173. Umm Issa the daughter of Ibrahim Al - Harbi

She was a virtuous scholar who issues *Fatwas* in jurisprudence, she is buried beside her father.

174. The Servant of the One

Sukaynah the daughter of *Qadi* Abu Abdullah Al – Hussein Ibn Isma'il Al – Muhamili, she is dubbed: The Servant of the One. She was a virtuous scholar and one of the people most knowledgeable of jurisprudence according to the Shafi'i school. She would issue *Fatwas* with Abu Ali Ibn Abu Huraira.

Abu Al – Hassan Ad – Darqatni relates: The Servant of the One the daughter of Al – Hassan Ibn Isma'il, she heard her father and Isma'il Al – Warraq and Abd Al – Ghaffar Ibn Salamah and others. She learned the Holy Quran and jurisprudence according to the Shafi'i school, inheritance and calculating it, astronomy and several other sciences. She had many merits in herself and she would often give alms and hurry to doing good. She related Traditions and they were dictated into writing from her. She died in the year **377** A.H.

175. Amat As - Salam the daughter of Qadi Abu Bakr Ahmad Ibn Kamil

She heard Muhammad Ibn Isma'il An – Nasslani and Muhammad Ibn Al – Hussein Ibn Hamid. Al – Azhari and At – Tanukhi both related from her, she was a prudent scholar with plenty of virtues.

The author, may Allah have mercy on him, said:

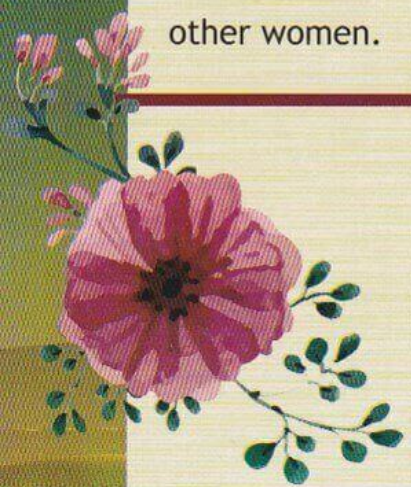
These are some of the news about good and virtuous women, the heedful woman who is granted success would find hearing them sufficient. If she wants to read more about women's news she may refer to our book called: "*Sifat As - Safwah*". If she had a high resolve then her resolve would soar to forms of knowledge, for resolve in the heart is like the essence of a well bred Arabic horse, the horseman would move it as it like to extract this essence from it. If there was no resolve in the heart, it would be like a bad mule which no horseman can benefit from.

This is the end of the book, and praise is to Allah (Exalted is He), and the Prayers of Allah and His Peace until the Day of the Resurrection upon our master Muhammad and the members of his household and his companions.

THE RULES ABOUT WOMEN

Beliefs - Acts of Worship - Dealings - Manners
- The Prophet's Life -

Al-Imam Ibn Al-Jawzi, the author of this book, kept on instigating people to seek knowledge as it is the guiding light, but he saw that women particularly were more needful of being awakened from this heedlessness than men. So, he composed his book on mentioning the rules about women on beliefs, acts of worship, dealings and manners. Finally, he mentioned the Prophet's wives and other women.



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